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HAYNESWORTH.

Portrait of Thomas Haynesworth Jun. 1785

THE
BRITISH ESSAYISTS.

WITH
PREFACES,
BIOGRAPHICAL, HISTORICAL, AND CRITICAL.

BY
JAMES FERGUSON, ESQ.
AUTHOR OF THE "NEW BIOGRAPHICAL DICTIONARY."

Second Edition.

IN FORTY VOLUMES.

XX.

ADVENTURER, VOL. I.

LONDON:

PRINTED FOR J. RICHARDSON AND CO.; G. OFFOR; T. TEGG;
W. SHARPE AND SON; ROBINSON AND CO.; G. WALKER;
J. EVANS AND SONS; R. DOBSON; J. JONES; AND J. JOHNSON;
ALSO, J. CARFRAE, AND J. SUTHERLAND, EDINBURGH;
AND R. GRIFFIN AND CO. GLASGOW.

THE
ADVENTURER.

BY
JOHN HAWKESWORTH, LL. D.
AND OTHERS.

— Tentanda via est; qua me quoque possim
Tollere humo, victorque virum volitare per ora.
VIRG.
On venturous wing in quest of praise I go,
And leave the gazing multitude below.

A NEW EDITION, IN THREE VOLUMES.
VOL. I.

LONDON:

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1823.

E. Whittingham, Chiswick.

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HISTORICAL AND BIOGRAPHICAL

PREFACE

TO

THE ADVENTURER.

THE ADVENTURER was planned by Dr. JOHN HAWKESWORTH soon after the conclusion of the *Rambler*, in conjunction with Dr. Johnson. The first number was published on Tuesday, Nov. the 7th, 1752, in the folio size, and quantity of the *Rambler*, and at the same price. The days of publication were Tuesday and Saturday, and a period was put to the work in N° 140, Saturday, March 9, 1754.

JOHN HAWKESWORTH, L. L. D. was born in 1715, or, according to another account, in 1719. His parents were dissenters, probably in humble life. It has been asserted that he was brought

up to a mechanical employment, but Sir J. Hawkins says that he was in his youth a hired clerk to an attorney—a situation scarcely superior to the former. By some means, however, he fitted himself for the profession of a man of letters; and about 1744 was Dr. Johnson's successor in the office of compiler of the parliamentary debates for the Gentleman's Magazine. To that publication he contributed during some successive years several pieces of poetry, some of them under the signature *H. Greville*. We find him, between his thirtieth and fortieth year, residing at Bromley in Kent, where his wife kept a boarding-school for young ladies. In 1752 he began to publish "The Adventurer," which was continued to the one hundred and fortieth number, and then collected into four volumes 12mo. Of these, one half, or seventy numbers, were of his own composition. He had for his coadjutors Johnson, Bathurst, and Warton, and there were a few other occasional contributors. The "Adventurer" was favourably received by the public, and merited its success by the purity of its morals, the elegance of its critical disquisitions, and the acquaintance it displayed with life and manners. The papers of Hawkesworth

resemble in style the *Ramblers* of Johnson, though with somewhat less pomp of diction. Those among them which have been most admired consist of eastern tales, and of stories in domestic life; in the former of which he exhibits a fine imagination, and in the latter a considerable knowledge of the human heart. Both of them convey the most instructive lessons of conduct. Archbishop Herring so much approved the moral and religious tenor of these papers, that he conferred upon their author the degree of doctor of civil law. From some circumstance, this acquisition of dignity lost Dr. Hawkesworth the friendship of Johnson (who had not then obtained a similar honour), and they appear never again to have associated together. That Hawkesworth was weakly elated by his new title, appears from the intention with which it inspired him of assuming the profession of a civilian, and practising in the ecclesiastical courts; but, after some preparatory studies, the opposition he met with obliged him to desist from his purpose. In 1756, at the desire of Garrick, he altered for the stage Dryden's comedy of *Amphytrion*. His oratorio of "*Zimri*," performed at Covent-garden in 1760, displayed no mean talents for poetical composi-

tion; and his "Edgar and Emmeline," a dramatic entertainment, called "a Fairy Tale," brought out at Drury-lane in 1761, was a very elegant fancy-piece. In the same year he published "Almorán and Hamet," an Oriental tale, two volumes 12mo. which possesses much merit as a romance of the serious and dignified class. He was the editor about this time of a collection of the works of Dean Swift, to which he prefixed a life of that extraordinary person. The mention made of this performance by Dr. Johnson, in his *Lives of the English Poets*, is too valuable a biographical record of our author to be omitted:—"An account of Dr. Swift has been already collected with great diligence and acuteness by Dr. Hawkesworth, according to a scheme which I laid before him in the intimacy of our friendship. I cannot, therefore, be expected to say much of a life, concerning which I had long since communicated my thoughts to a man capable of dignifying his narration with so much elegance of language and force of sentiment." In 1766 Dr. Hawkesworth was the editor of three volumes of "Letters of Dr. Swift and several of his Friends, published from the Originals, with Notes explanatory and historical." A "Trans-

lation of *Telemachus*," quarto, 1768, exhibited to great advantage the beauties of Hawkesworth's style, which was peculiarly adapted to represent the rich description and sentimental glow of the admired original; and he was allowed to have left all former translators of this work far behind him. The reputation he had now acquired as a writer obtained for him, in 1772, the lucrative and distinguished task of compiling into one narrative an account of all the voyages of discovery made by command of his present majesty, to that period of his reign. This work was published in three volumes 4to. magnificently adorned with charts, maps, views, &c. and comprising the materials of the journals kept by commodore Byron, captains Wallis and Carteret, and lieutenant Cook, in their respective voyages to the Southern hemisphere and Pacific ocean. Dr. Hawkesworth received the very munificent reward of six thousand pounds; and his execution of the task obtained the praise of lively and elegant narration, and of sufficient fidelity as to matters of fact. Yet the author by profession, the speculatist and philosopher, too much appeared amidst the simple relations of sea officers and navigators; and the colouring of his style produced a similar

effect in the writing, with that of the Grecian figures of Cipriani and other artists in the engravings. Some moral and religious objections were likewise made to his performance. He had indulged in some descriptions of the licentious manners of the South-sea islanders, which were thought too inflammatory: and he had made some unnecessary attacks upon the popular doctrine of a particular providence. Some nautical omissions were severely censured: and upon the whole, the criticisms he underwent gave him vexations, which more than counterbalanced the satisfaction arising from his profits. The latter were enjoyed a very short time; for the year in which this work appeared was the last of his life, which closed on Nov. 16, 1773, at Bromley. The chagrin he underwent, together with indulgence in his mode of living, are supposed to have shortened his days. Dr. Hawkesworth was a man of irritable passions and exquisite sensibility, but friendly, social, and humane. His conversation is represented as having been highly agreeable, and his manners to have been those of the scholar and gentleman united.

The first coadjutor of Dr. Hawkesworth in the *Adventurer*, prior to Dr. Johnson, or Dr. War-

ton joining him, is said to have been Dr. RICHARD BATHURST, at that time one of the members of Dr. Johnson's Ivy-lane Club. He was the son of a Colonel Bathurst, a West-India planter, from whom Dr. Johnson received his faithful black servant. Dr. Bathurst is said to have written the eight papers marked A. in the *Adventurer*. Dr. Johnson wrote twenty-nine papers in the *Adventurer*, the general character of which is the same with that of his preceding work. He did not begin to write for the *Adventurer* until N° 34, March 3, 1753. He began to write with the story of Misargyrus, which he continued in N°s 41, 53, and 62. His Journey in a Stage Coach, in N° 84, cannot be exceeded for delicate humour. We find him dwelling on his favourite topic, the concerns and interests of literary men, N°s 85, 95, 115, 137, and 138. In N° 120, he indulges in reflections on "the bitterness of being." Mr. BOSWELL has discovered that N° 39, on sleep, was written by him. Sir J. HAWKINS, when he collected Dr. Johnson's works for an uniform edition in 1786-7, omitted no less than five of his *Adventurers*, viz. N° 39, 67, 74, 81, and 128.

The next contributor to the *Adventurer* that we shall notice was Dr. JOSEPH WARTON, to

whom the province of criticism and literature was assigned in the original plan. His contributions amount to twenty-four papers. This elegant scholar, and distinguished writer, was born about the year 1722. He was the eldest son of the Rev. Thomas Warton, poetry-professor at Oxford, and vicar of Basingstoke. He received his early education chiefly under his father; and at the age of 14 was admitted on the foundation at Winchester-school, where he continued till 1740, when he was entered of Oriel-college, Oxford. After taking the degree of B.D. he became curate to his father at Basingstone, where he officiated two years; and in 1746 he removed to a similar employment at Chelsea. In 1748 he was presented by the Duke of Bolton to the rectory of Winslade, and soon after married. He accompanied his patron in 1751 on a tour to the south of France; before which period he had commenced an edition of Virgil in Latin and English, which was completed in 1753. When the *Adventurer* was undertaken by Dr. Hawkesworth, Warton received an invitation, through the medium of his friend Dr. Johnson, to become a contributor. The result of his compliance was twenty-four papers, as we have stated, of which some were of the humorous cast, but the greater part

were essays on critical topics. In this department he adopted the mode of criticism, to which he always adhered, and which consisted in exercising his elegance of taste and nicety of feeling upon particular passages, and pointing out their beauties and defects, as addressed to the heart and the imagination. He was presented in 1754 to the rectory of Tunworth; and in 1755, was elected second master of Winchester-school, with the advantage of a boarding-house. The first volume of his “Essay on the Writings and Genius of Pope” appeared, without his name, in 1756. In 1766 he was advanced to the place of head master of Winchester-school, which he long occupied with high reputation. He visited Oxford on this promotion, where he proceeded to the degrees of bachelor and doctor of divinity.

Dr. Warton’s life was from this time uniform, or only varied by occasional visits to London, by schemes of publication, and by new preferments. In 1793 he closed his long labours at Winchester-school by a resignation of the mastership, and retired to the rectory of Wickham, which he had obtained by an exchange for another. Still fond of literary employment, he accepted a proposal from the bookseller to superintend an edition of Pope’s

works, which was completed in 9 volumes 8vo. published in 1797. After he had finished his task as editor of Pope, he undertook the like service to Dryden, and had prepared two volumes of that eminent poet at the time of his death. This event took place in February, 1800, in his 78th year. Dr. War-ton was twice married, and left a son and three daughters.

N° 90, of the *Adventurer*, was written by Mr. COLMAN, afterwards the principal contributor to the *Connoisseur*. The beautiful lines in N° 37 have been usually attributed to the pious GILBERT WEST; but they were afterwards discovered to have been the production of the Rev. RICHARD JAGO.

Nos 77, 78, and 79, containing the story of *Fidelia*, were written by the celebrated Mrs. CHAPONE. This esteemed female writer was born in 1727. She was the daughter of Thomas Mulso, Esq. of Twywell, Northamptonshire. At an early age she displayed a lively imagination and strong understanding, and is said to have composed a romance at the age of nine. Her mother, who rather discouraged than promoted her mental improvement, dying when she was young, she was left to follow her own inclination in that respect, and stored her mind

with the best writings in different modern languages. She was one of the female favourites of the celebrated Richardson, and through his means was introduced to Mr. Chapone, a young practitioner of the law, and a mutual attachment was the result. In the mean time she formed an acquaintance with Miss Carter, to whom she addressed a poem on her translation of Epictetus, which, with an ode to Peace, and the story of *Fidelia* in the *Adventurer*, were among her first public productions. She married Mr. Chapone in 1760, but the union was dissolved by his death ten months after, and she was left a mourning widow with a narrow income. Her good sense, powers of conversation, and respectable character, procured her many friends of both sexes, among whom were Mrs. Montague and Lord Lyttleton, and she passed her time chiefly in London, or in occasional visits. Her name became more generally known by the publication, in 1773, at the request of her literary friends, of "Letters on the Improvement of the Mind, addressed to a Young Lady." Of this work the following character has been given by an eminent writer of her own sex: "It is distinguished by sound sense, a liberal, as well as a warm spirit of piety, and a philosophy applied to its best use, the

culture of the heart and affections. It has no shining eccentricities of thought, no peculiarities of system: it follows experience as its guide, and is content to produce effects of acknowledged utility, by known and approved means. On these accounts it is, perhaps, the most unexceptionable treatise that can be put into the hands of female youth. These Letters are particularly excellent in what relates to regulating the temper and feelings. Their style is pure and unaffected, and the manner grave and impressive." In 1775 Mrs. Chapone published a volume of "Miscellanies in Prose and Verse," some pieces in which she had formerly printed without her name.

The loss of friends by death, especially that of an excellent and beloved brother in 1799, rendering London no longer a desirable abode, she had intended to remove to Winchester, which was the residence of the niece to whom she had addressed the Letters, and who was married to a clergyman; but the death of this lady in childbed disconcerted her plan, and at length she removed to Hadley, where she died in 1801, at the age of 74.

THE
ADVENTURER.

No. 1. TUESDAY, NOVEMBER 7, 1752.

*Hæc arte Pollux, et vagus Hercules
Innixus, arces attigit igneas.*

HOR.

Thus mounted to the powers above,
The vagrant hero, son of Jove.

FRANCIS.

As every man in the exercise of his duty to himself and the community, struggles with difficulties which no man has always surmounted, and is exposed to dangers which are never wholly escaped; life has been considered as a warfare, and courage as a virtue more necessary than any other. It was soon found, that without the exercise of courage, without an effort of the mind by which immediate pleasure is rejected, pain despised, and life itself set at hazard, much cannot be contributed to the public good, nor such happiness procured to ourselves as is consistent with that of others.

But as pleasure can be exchanged only for pleasure, every art has been used to connect such gratifications with the exercises of courage as compensate for those which are given up: the pleasures of the imagination are substituted for those of the senses, and the hope of future enjoyments for the possession of present; and to decorate these plea-

asures and this hope has wearied eloquence and exhausted learning. Courage has been dignified with the name of heroic virtue; and heroic virtue has deified the hero: his statue, hung round with ensigns of terror, frowned in the gloom of a wood or a temple; altars were raised before it, and the world was commanded to worship.

Thus the ideas of courage, and virtue, and honour are so associated, that wherever we perceive courage, we infer virtue and ascribe honour; without considering whether courage was exerted to produce happiness or misery, in the defence of freedom or support of tyranny.

But though courage and heroic virtue are still confounded, yet by courage nothing more is generally understood than a power of opposing danger with serenity and perseverance. To secure the honours which are bestowed upon courage by custom, it is indeed necessary that this danger should be voluntary: for a courageous resistance of dangers to which we are necessarily exposed by our station is considered merely as the discharge of our duty, and brings only a negative reward, exemption from infamy.

He who, at the approach of evil, betrays his trust or deserts his post is branded with cowardice; a name, perhaps, more reproachful than any other, that does not imply much greater turpitude: he who patiently suffers that which he cannot without guilt avoid escapes infamy, but does not obtain praise. It is the man who provokes danger in its recess, who quits a peaceful retreat, where he might have slumbered in ease and safety, for peril and labour, to drive before a tempest, or to watch in a camp; the man who descends from a precipice by a rope at midnight, to fire a city that is besieged; or who ventures forward into regions of perpetual cold and

darkness, to discover new paths of navigation, and disclose new secrets of the deep; it is the Adventurer alone on whom every eye is fixed with admiration, and whose praise is repeated by every voice.

But it must be confessed that this is only the praise of prejudice and of custom: reason as yet sees nothing either to commend or imitate: a more severe scrutiny must be made before she can admit courage to belong to virtue, or entitle its possessor to the palm of honour.

If new worlds are sought merely to gratify avarice or ambition, for the treasures that ripen in the distant mine, or the homage of nations whom new arts of destruction may subdue; or if the precipice is descended merely for a pecuniary consideration; the Adventurer is, in the estimation of reason, as worthless and contemptible as a robber who defies a gibbet for the hire of a strumpet, or the fool who lays out his whole property on a lottery ticket. Reason considers the motive, the means, and the end; and honours courage only when it is employed to effect the purpose of virtue. Whoever exposes life for the good of others, and desires no superadded reward but fame, is pronounced a hero by the voice of reason; and to withhold the praise that he merits would be an attempt equally injurious and impossible. How much then is it to be regretted, that several ages have elapsed since all who had the will had also the power thus to secure at once the shout of the multitude and the eulogy of the philosopher! The last who enjoyed this privilege were the heroes that the history of certain dark ages distinguishes by the name of Knight Errant; beings who improved the opportunities of glory that were peculiar to they own times, in which giants were to be encountered, dragons destroyed, enchantments dissolved, and captive princesses set at liberty.

These heroes, however numerous, or wherever they dwelt, had nothing more to do than, as soon as Aurora with her dewy fingers unlocked the rosy portals of the East, to mount the steed, grasp the lance, and ride forth attended by a faithful squire : a giant or a dragon immediately appeared ; or a castle was perceived with a moat, a bridge, and a horn : the horn is sounded, a dwarf first appears, and then an enchanter ; a combat ensues, and the enchanter is defeated : the knight enters the castle, reads a talisman, dissolves the enchantment, receives the thanks of the princesses and encomium of the knights ; then is conducted by the principal lady to the court of her father ; is there the object of universal admiration, refuses a kingdom, and sets out again to acquire new glory by a series of new adventures.

But if the world has now no employment for the Knight Errant, the Adventurer may still do good for fame. Such is the hope with which he quits the quiet of indolence and the safety of obscurity ; for such ambition he has exchanged content, and such is his claim as a candidate for praise. It may, indeed, be objected, that he has no right to the reward ; because, if it be admitted that he does good for fame, it cannot be pretended that it is at the risk of life : but honour has been always allowed to be of greater value than life. If, therefore, the Adventurer risks honour, he risks more than the Knight. The ignominy which falls on a disappointed candidate for public praise would by those very knights have been deemed worse than death ; and who is more truly a candidate for public praise than an author ? But as the Knights were without fear of death, the Adventurer is without fear of disgrace or disappointment : he confides, like them, in the temper of his weapon and the justice of his cause ; he

knows he has not far to go before he will meet with some fortress that has been raised by sophistry for the asylum of error, some enchanter who lies in wait to ensnare innocence, or some dragon breathing out his poison in defence of infidelity; he has also the power of enchantment, which he will exercise in his turn; he will sometimes crowd the scene with ideal beings, sometimes recall the past, and sometimes anticipate the future; sometimes he will transport those who put themselves under his influence to regions which no traveller has yet visited, and will sometimes confine them with invisible bands till the charm is dissolved by a word, which will be placed the last in a paper which he shall give them.

Nor does he fear that this boast should draw upon him the imputation of arrogance or of vanity; for the Knight, when he challenged an army, was not thought either arrogant or vain; and yet as every challenge is a boast, and implies a consciousness of superiority, the ostentation is certainly in proportion to the force that is defied; but this force is also the measure of danger, and danger is the measure of honour. It must also be remarked, that there is great difference between a boast of what we shall do and of what we have done. A boast when we enter the lists, is a defiance of danger; it claims attention and it raises expectation; but a boast when we return is only an exultation in safety, and a demand of praise that is thought to be due is always paid. Let it be remembered, therefore, that if the Adventurer raises expectation, he proportionably increases his danger; and that he asks nothing which the public shall desire to withhold.

No. 2. SATURDAY, NOV. 11, 1752.

Palma negata macrum, donata reducit opimum. HOR.

—To sink in shame, or swell with pride,
As the gay palm is granted or denied. FRANCIS.

THE multitudes that support life by corporal labour, and eat their bread in the sweat of their brow, commonly regard inactivity as idleness; and have no conception that weariness can be contracted in an elbow chair by now and then peeping into a book, and musing the rest of the day: the sedentary and studious, therefore, raise their envy or contempt, as they appear either to possess the conveniences of life by the mere bounty of fortune, or to suffer the want of them by refusing to work.

It is, however, certain, that to think is to labour; and that as the body is affected by the exercise of the mind, the fatigue of the study is not less than that of the field or the manufactory.

But the labour of the mind, though it is equally wearisome with that of the body, is not attended with the same advantages. Exercise gives health, vigour, and cheerfulness, sound sleep, and a keen appetite: the effects of sedentary thoughtfulness are diseases that embitter and shorten life, interrupted rest, tasteless meals, perpetual languor, and causeless anxiety.

No natural inability to perform manual operations has been observed to proceed from disinclination; the reluctance, if it cannot be removed, may be surmounted; and the artificer then proceeds in his work with as much dexterity and exactness as if no extraordinary effort had been made to begin it: but with respect to the productions of ima-

gination and wit, a mere determination of the will is not sufficient; there must be a disposition of the mind which no human being can procure, or the work will have the appearance of a forced plant, in the production of which the industry of art has been substituted for the vigour of nature.

Nor does the disposition always ensure success, though the want of it never fails to render application ineffectual; for the writer, who sits down in the morning fired with his subject and teeming with ideas, often finds at night, that what delighted his imagination offends his judgment, and that he has lost the day by indulging a pleasing dream, in which he joined together a multitude of splendid images without perceiving their incongruity.

Thus the wit is condemned to pass his hours, those hours which return no more, in attempting that which he cannot effect, or in collecting materials which he afterwards discovers to be unfit for use: but the mechanic and the husbandman know, that the work which they perform will always bear the same proportion to the time in which they are employed and the diligence which they exert.

Neither is the reward of intellectual equally certain with that of corporal labour; the artificer, for the manufacture which he finishes in a day, receives a certain sum; but the wit frequently gains no advantage from a performance at which he has toiled many months, either because the town is not disposed to judge of his merit, or because he has not suited the popular taste.

It has been often observed, that not the value of a man's income, but the proportion which it bears to his expenses, justly denominates him rich or poor; and that it is not so much the manner in which he lives, as the habit of life he has contracted, which renders him happy or wretched. For

this reason, the labour of the mind, even when it is adequately rewarded, does not procure means of happiness in the same proportion as that of the body. They that sing at the loom, or whistle after the plough, wish not for intellectual entertainment; if they have plenty of wholesome food, they do not repine at the inelegance of their table, nor are they less happy because they are not treated with ceremonious respect, and served with silent celerity. The scholar is always considered as becoming a gentleman by his education; and the wit as conferring honour upon his company, however elevated by their rank or fortune: they are, therefore, frequently admitted to scenes of life very different from their own; they partake of pleasures which they cannot hope to purchase; and many superfluities become necessary, by the gratification of wants, which in a lower class they would never have known.

Thus, the peasant and the mechanic, when they have received the wages of the day, and procured their strong beer and supper, have scarce a wish unsatisfied; but the man of nice discernment and quick sensations, who has acquired a high relish of the elegances and refinements of life, has seldom philosophy enough to be equally content with that which the reward of genius can purchase.

And yet there is scarce any character so much the object of envy as that of a successful writer. But those who only see him in company, or hear encomiums on his merit, form a very erroneous opinion of his happiness: they conceive him as perpetually enjoying the triumphs of intellectual superiority; as displaying the luxuriancy of his fancy, and the variety of his knowledge, to silent admiration; or listening in voluptuous indolence to the music of praise. But they know not, that these

lucid intervals are short and few; that much the greater part of his life is passed in solitude and anxiety; that his hours glide away unnoticed, and the day like the night is contracted to a moment by the intense application of the mind to its object; locked up from every eye, and lost even to himself, he is reminded that he lives only by the necessities of life: he then starts as from a dream, and regrets that the day has passed unenjoyed, without affording means of happiness to the morrow.

Will Hardman the smith had three sons, Tom, Ned, and George. George, who was the youngest, he put apprentice to a tailor; the two elder were otherwise provided for: he had by some means the opportunity of sending them to school upon a foundation, and afterwards to the University. Will thought that this opportunity to give his boys good learning, was not to be missed: "Learning," he said, "was a portion which the devil could not wrong them of; and when he had done what he ought for them, they must do for themselves."

As he had not the same power to procure them livings, when they had finished their studies, they came to London. They were both scholars; but Tom was a genius, and Ned was a dunce: Ned became usher in a school at the yearly salary of twenty pounds, and Tom soon distinguished himself as an author: he wrote many pieces of great excellence; but his reward was sometimes withheld by caprice, and sometimes intercepted by envy. He passed his time in penury and labour; his mind was abstracted in the recollection of sentiment, and perplexed in the arrangement of his ideas and the choice of expression.

George in the meantime became a master in his trade, kept ten men constantly at work upon the board, drank his beer out of a silver tankard, and

boasted that he might be as well to pass in a few years as many of those for whom he had made laced clothes, and who thought themselves his betters. Ned wished earnestly that he could change stations with George; but Tom, in the pride of his heart, disdained them both; and declared that he would rather perish upon a bulk with cold and hunger than steal through life in obscurity, and be forgotten when he was dead.

No. 3. TUESDAY, NOV. 14, 1752.

——— *Scenis decora alta futuris.* VIRG.

The splendid ornament of future scenes.

“ TO THE ADVENTURER.

“ SIR,

“ As the business of pantomimes is become a very serious concern, and the curiosity of mankind is perpetually thirsting after novelties, I have been at great pains to contrive an entertainment, in which every thing shall be united that is either the delight or astonishment of the present age: I have not only ransacked the fairs of Bartholomew and Southwark, but picked up every uncommon animal, every amazing prodigy of nature, and every surprising performer, that has lately appeared within the bills of mortality. As soon as I am provided with a theatre spacious enough for my purpose, I intend to exhibit a most sublime pantomime in the modern taste; but far more ostentatious in its feats of activity, its scenes, decorations, machinery, and monsters. A sketch of my design I shall lay before you; and you may possibly think it not incon-

sistent with the character of an Adventurer to recommend it to public notice.

“ I have chosen for the subject the fable of Hercules, as his labours will furnish me with the most extraordinary events, and give me an opportunity of introducing many wonders of the monstrous creation. It is strange that this story, which so greatly recommends itself by its incredibility, should have hitherto escaped the search of those penetrating geniuses, who have rummaged not only the legends of antiquity, but the fictions of fairy tales and little history books for children, to supply them with materials for Perseus and Andromeda, Doctor Faustus, Queen Mab, &c. In imitation of these illustrious wits, I shall call my entertainment by the name of Harlequin Hercules.

“ In the original story, as a prelude to his future victories, we are told that Hercules strangled two serpents in the cradle: I shall therefore open with this circumstance; and have prepared a couple of pasteboard serpents of an enormous length, with internal springs and movements for their contortions, which I dare say will far exceed that most astonishing one in Orpheus and Euridice. Any of the common sized particoloured gentry, that have learned to whimper and whine after being hatched in the egg in the Rape of Proserpine, may serve for this scene; but as the man Hercules must be supposed to be of a preternatural bulk of body, the modern Colossus has practised the tiptoe step and tripping air for the ensuing parts. Instead of a sword of lath, I shall arm him, in conformity to his character, with a huge cork club.

“ The first labour is the killing the Nemæan lion, who, in imitation of the fable, shall drop from an oiled paper moon. We have been long accustomed to admire lions upon the stage; but I shall vastly improve upon this, by making our conqueror flay

him upon the spot, and cloke himself with the skin : I have, therefore, got a tawny coloured hide made of coarse serge, with the ears, mane, and tip of the tail, properly bushed out with brown worsted.

“ Next to this is the destruction of the Hydra, a terrible serpent with seven heads ; and as two were said to sprout up again in the place of every one that was cut off, I design by the art of my machinery to exhibit a successive regeneration of double heads, till a hundred and more are prepared to be knocked off by one stroke of the aforesaid cork club.

“ I have a beautiful canvass wild boar of Erymanthus for the third labour, which, as Harlequin is to carry it off the stage upon his shoulders, has nothing in its belly but a wadding of tow, and a little boy who is to manage its motions, to let down the wire jaw, or gnash the wooden tusks ; and though I could rather wish he were able to grunt and growl, yet as that is impossible, I have taught the urchin to squeak prodigiously like a pig.

“ The fourth labour, his catching the hind of Mænalus, whose feet were of brass and horns of gold, I fear I must omit ; because I cannot break any common buck to run slow enough. But he is next to drive away those enormous birds of Stymphalus’s lake, which were of such prodigious bigness, that they intercepted the light with their wings, and took up whole men as their prey. I have got a flock of them formed of leather covered with ravens’ feathers : they are a little unwieldy, I must confess ; but I have disposed my wires, so as to play them about tolerably well, and make them flap out the candles ; and two of the largest are to gulp down the grenadier, stationed at each door of the stage, with their caps, muskets, bayonets, and all their accoutrements.

“ The sixth labour is an engagement with the

Amazons; to represent whom, I have hired all the wonderful tall men and women that have been lately exhibited in this town. The part of Hippolita their queen is to be played by the female Samson, who, after the company has been amazed with the vast proofs of her strength, is to be fairly flung in a wrestling bout by our invincible Harlequin.

“I shall then present you with a prospect of the Augean stable, where you will have an arrangement on each side of seven or eight cows’ hides stuffed with straw: which the fancy’s eye may as easily multiply into a thousand, as in tragedy battle it has been used to do half a dozen scene shifters into an army. Hercules’s method of cleansing this stable is well known; I shall therefore let loose a whole river of pewter to glitter along the stage, far surpassing any little clinking cascade of tin that the playhouse or Vauxhall can boast of.

“As he is next to seize upon a bull breathing out fire and flames, I had prepared one accordingly, with the palate and nostrils properly loaded with wildfire and other combustibles; but by the unskillfulness of the fellow enclosed in it, while he was rehearsing the bull’s part, the head took fire, which spread to the carcass, and the fool narrowly escaped suffering the torment of Phalaris. This accident I have now guarded against, by having lined the roof and jaws with thin plates of painted iron.

“To personate Geryon, who had three bodies, I have contrived to tie three men together back to back; one of them is the famous negro who swings about his arms in every direction; and these will make full as grotesque a figure as the man with a double mask. As Harlequin for his eighth labour is to deliver this triple-form monster to be devoured by his cannibal oxen, I shall here with the greatest propriety exhibit the noted ox with six legs and

two bellies : and as Diomedæ must be served up in the same manner as a meal for his flesh-eating horses, this will furnish me with a good pretext for introducing the beautiful panther mare.

“ After these I shall transport you to the orchard of the Hesperides, where you will feast your sight with the green paper trees and gilt apples. I have bought up the old copper dragon of Wantley as a guard to this forbidden fruit ; and when he is new burnished, and the tail somewhat lengthened, his aspect will be much more formidable than his brother dragon’s in Harlequin Sorcerer.

“ But the full display of my art is reserved for the last labour, the descent through a trap door into Hell. Though this is the most applauded scene in many of our favourite pantomimes, I don’t doubt but my Hell will outdo whatever has been hitherto attempted of the kind, whether in its gloomy decoration, its horrors, its flames, or its devils. I have engaged the engineer of Cuper’s Gardens to direct the fireworks ; Ixion will be whirled round upon a wheel of blazing saltpetre ; Tantalus will catch at a reflux flood of burning rosin ; and Sisyphus is to roll up a stone charged with crackers and squibs, which will bound back again with a thundering explosion : at a distance you will discover black steams arising from the river Styx, represented by a stream of melted pitch : the noted fire eater also shall make his appearance, smoking out of red hot tobacco pipes, champing lighted brimstone, and swallowing his infernal mess of broth. Harlequin’s errand hither being only to bring away Cerberus, I have instructed the most amazing new English *chien savant* to act the part of this three-headed dog, with the assistance of two artificial noddles fastened to his throat. The sagacity of this animal will surely delight much more than the pretty trick

of his rival, the human hound, in another entertainment.

“Thus I have brought my Hercules through his twelve capital enterprises; though I purpose to touch upon some other of the Grecian hero’s achievements. I shall make him kill Cacus the three headed robber, and shall carry him to Mount Caucasus to untie Prometheus, whose liver was continually preyed upon by a vulture. This last mentioned incident I cannot pass over, as I am resolved that my vulture shall vie, in bulk, beauty, and docility, with the so much applauded stupendous Ostrich: and towards the end I doubt not but I shall be able to triumph over the Sorcerer’s great gelding by the exhibition of my Centaur Nessus, who is to carry off the little woman that weighs no more than twenty-three pounds, in the character of Deianira; a burthen great enough for the ostler who is to play the brute half of my Centaur, as his back must be bent horizontally, in order to fix his head against the rump of the man-half.

“The whole piece will conclude with Harlequin in a bloody shirt, skipping, writhing, and rolling, and at length expiring, to the irregular motions of the fiddle-stick: though if any of the fire offices will insure the house, he shall mount the kindred pile, and be burned to ashes in the presence of the whole audience.

“Intrigue is the soul of these dumb shows, as well as of the more senseless farces: Omphale therefore, or Deianira, must serve for my Columbine; and I can so far wrest the fable to my own purpose as to suppose that these dangers were encountered by Harlequin for their sakes. Eristheus, the persecutor of Hercules, will be properly characterized by Pantaloon, and the servant whose business it is, as Homer says, “to shake the regions of the gods with laughter,” shall be the wonderful little Norfolkman,

as in all books of chivalry you never read of a giant but you are told of a dwarf. The fellow with Stentorian lungs, who can break glasses and shatter window panes with the loudness of his vociferation, has engaged in that one scene, where Hercules laments the loss of his Hylas, to make the whole house ring again with his bawling; and the wonderful man who talks in his belly, and can fling his voice into any part of a room, has promised to answer him in the character of Echo.

“ I cannot conclude without informing you that I have made an uncommon provision for the necessary embellishments of singing and dancing. Grim Pluto, you know, the black peruked monarch, must bellow in bass, and the attendant devils cut capers in flame coloured stockings, as usual; but as Juno cherished an immortal hatred to our hero, she shall descend in a chariot drawn by peacocks, and thrill forth her rage; Deianira too shall vent her amorous sighs to soft airs: the Amazons with their gilt leather breast-plates and helmets, their tin-pointed spears and looking glass shields, shall give you the Pyrrhic dance to a preamble on the kettledrums; and at Omphale’s court, after Hercules has resigned his club to celebrate her triumph, I shall introduce a grand dance of distaffs in emulation of the witches’ dance of broomsticks. Nothing of this kind shall be omitted, that may heighten either the grandeur or beauty of my entertainment: I shall therefore, I hope, find a place somewhere in this piece, as I cannot now have the wire dancer to bring on my dancing bears.

“ I am, Sir,

“ Your humble servant,

“ LUN TERTIUS,”

No. 4. SATURDAY, NOV. 18, 1752.

Ficta voluptatis causâ sint proxima veris. Hor.

Fictions to please should wear the face of truth. Rosc.

NO species of writing affords so general entertainment as the relation of events; but all relations of events do not entertain in the same degree.

It is always necessary that facts should appear to be produced in a regular and connected series, that they should follow in a quick succession, and yet that they should be delivered with discriminating circumstances. If they have not a necessary and apparent connexion, the ideas which they excite obliterate each other, and the mind is tantalized with an imperfect glimpse of innumerable objects that just appear and vanish; if they are too minutely related, they become tiresome; and if divested of all their circumstances, insipid; for who that reads in a table of chronology or an index that a city was swallowed up by an earthquake, or a kingdom depopulated by a pestilence, finds either his attention engaged, or his curiosity gratified?

Those narratives are most pleasing which not only excite and gratify curiosity, but engage the passions.

History is a relation of the most natural and important events: history therefore gratifies curiosity, but it does not often excite either terror or pity; the mind feels not that tenderness for a falling state which it feels for an injured beauty; nor is it so much alarmed at the migration of barbarians who mark their way with desolation, and fill the world with violence and rapine, as at the fury of a husband,

who, deceived into jealousy by false appearances, stabs a faithful and affectionate wife, kneeling at his feet, and pleading to be heard.

Voyages and travels have nearly the same excellences and the same defects : no passion is strongly excited except wonder ; or if we feel any emotion at the danger of the traveller, it is transient and languid, because his character is not rendered sufficiently important ; he is rarely discovered to have any excellences but daring curiosity ; he is never the object of admiration, and seldom of esteem.

Biography would always engage the passions if it could sufficiently gratify curiosity : but there have been few among the whole human species whose lives would furnish a single adventure ; I mean such a complication of circumstances as hold the mind in an anxious yet pleasing suspense, and gradually unfold in the production of some unforeseen and important event ; much less such a series of facts as will perpetually vary the scene, and gratify the fancy with new views of life.

But nature is now exhausted ; all her wonders have been accumulated, every recess has been explored, deserts have been traversed, Alps climbed, and the secrets of the deep disclosed ; time has been compelled to restore the empires and the heroes of antiquity ; all have passed in review ; yet fancy requires new gratifications, and curiosity is still unsatisfied.

The resources of art yet remain : the simple beauties of nature, if they cannot be multiplied, may be compounded, and an infinite variety produced, in which by the union of different graces both may be heightened, and the coalition of different powers may produce a proportionate effect.

The epic poem at once gratifies curiosity and moves the passions ; the events are various and im-

portant; but it is not the fate of a nation, but of the hero in which they terminate, and whatever concerns the hero engages the passions; the dignity of his character, his merit, and his importance, compel us to follow him with reverence and solicitude, to tremble when he is in danger, to weep when he suffers, and to burn when he is wronged; with these vicissitudes of passion every heart attends Ulysses in his wanderings, and Achilles to the field.

Upon this occasion the old romance may be considered as a kind of epic, since it was intended to produce the same effect upon the mind nearly by the same means.

In both these species of writing, truth is apparently violated: but though the events are not always produced by probable means, yet the pleasure arising from the story is not much lessened; for fancy is still captivated with variety, and passion has scarce leisure to reflect that she is agitated with the fate of imaginary beings, and interested in events that never happened.

The novel, though it bears a nearer resemblance to truth, has yet less power of entertainment; for it is confined within the narrower bounds of probability, the number of incidents is necessarily diminished, and if it deceives us more, it surprises us less. The distress is indeed frequently tender, but the narrative often stands still; the lovers compliment each other in tedious letters and set speeches; trivial circumstances are enumerated with a minute exactness, and the reader is wearied with languid descriptions and impertinent declamations.

But the most extravagant, and yet perhaps the most generally pleasing of all literary performances, are those in which supernatural events are every moment produced by Genii and Fairies: such are the Arabian Nights' Entertainment, the Tales of the

Countess d'Anois, and many others of the same class. It may be thought strange that the mind should with pleasure acquiesce in the open violation of the most known and obvious truths; and that relations which contradict all experience, and exhibit a series of events that are not only impossible but ridiculous, should be read by almost every taste and capacity with equal eagerness and delight. But it is not, perhaps, the mere violation of truth or of probability that offends, but such a violation only as perpetually recurs. The mind is satisfied if every event appears to have an adequate cause; and when the agency of Genii and Fairies is once admitted, no event which is deemed possible to such agents is rejected as incredible or absurd; the action of the story proceeds with regularity, the persons act upon rational principles, and such events take place as may naturally be expected from the interposition of superior intelligence and power: so that though there is not a natural, there is at least a kind of moral probability preserved, and our first concession is abundantly rewarded by the new scenes to which we are admitted, and the unbounded prospect that is thrown open before us.

But though we attend with delight to the achievements of a hero who is transported in a moment over half the globe upon a griffon, and see with admiration a palace or a city vanish upon his breaking a seal or extinguishing a lamp; yet if at his first interview with a mistress, for whose sake he had fought so many battles and passed so many regions, he should salute her with a box on the ear; or if immediately after he had vanquished a giant or a dragon, he should leap into a well or tie himself up to a tree, we should be disappointed and disgusted, the story would be condemned as improbable, unnatural, and absurd, our innate love of truth would be ap-

plauded, and we should expatiate on the folly of an attempt to please reasonable beings by a detail of events which can never be believed, and the intervention of agents which could never have existed.

Dramatic poetry, especially tragedy, seems to unite all that pleases in each of these species of writing, with a stronger resemblance of truth, and a closer imitation of nature: the characters are such as excite attention and solicitude; the action is important, its progress is intricate yet natural, and the catastrophe is sudden and striking; and as we are present to every transaction, the images are more strongly impressed, and the passions more forcibly moved.

From a dramatic poem to those short pieces which may be contained in such a periodical paper as the *Adventurer* is a bold transition. And yet such pieces, although formed upon a single incident, if that incident be sufficiently uncommon to gratify curiosity, and sufficiently interesting to engage the passions, may afford an entertainment, which, if it is not lasting, is yet of the highest kind. Of such, therefore, this paper will frequently consist: but it should be remembered that it is much more difficult and laborious to invent a story, however simple and however short, than to recollect topics of instruction, or to remark the scenes of life as they are shifted before us.

No. 5. TUESDAY, NOV. 21, 1752.

*Tunc et aves tutas movere per aëra pennas;
 Et lepus impavidus mediis erravit in agris:
 Nec sua credulitas piscem suspenderat hamo.
 Cuncta sine insidiis, nullamque timentia fraudem,
 Plenaque pacis erant.*——— OVID.

Then birds in airy space might safely move,
 And timorous hares on heaths securely rove;
 Nor needed fish the guileful hook to fear;
 For all was peaceful, and that peace sincere. DRYDEN.

I HAVE before remarked that it is the peculiar infelicity of those who live by intellectual labour, not to be always able equally to improve their time by application: there are seasons when the power of invention is suspended, and the mind sinks into a state of debility from which it can no more recover itself than a person who sleeps can by a voluntary effort awake. I was sitting in my study a few nights ago in these perplexing circumstances, and after long rumination and many ineffectual attempts to start a hint which I might pursue in my lucubration of this day, I determined to go to bed, hoping that the morning would remove every impediment to study, and restore the vigour of my mind.

I was no sooner asleep than I was relieved from my distress by means which, if I had been waking, would have increased it; and instead of impressing upon my mind a train of new ideas in a regular succession, would have filled it with astonishment and terror. For in dreams, whether they are produced by a power of the imagination to combine images which reason would separate, or whether the mind is passive and receives impressions from some invisible agent, the memory seems to lie wholly torpid,

and the understanding to be employed only about such objects as are then presented, without comparing the present with the past. When we sleep we often converse with a friend who is either absent or dead, without remembering that the grave or the ocean is between us. We float like a feather upon the wind, or we find ourselves this moment in England and the next in India, without reflecting that the laws of nature are suspended, or inquiring how the scene could have been so suddenly shifted before us. We are familiar with prodigies, we accommodate ourselves to every event, however romantic; and we not only reason, but act upon principles which are in the highest degree absurd and extravagant.

In that state, therefore, in which no prodigy could render me unfit to receive instruction, I imagined myself to be still sitting in my study, pensive and dispirited, and that I suddenly heard a small shrill voice pronounce these words, "Take your pen; I will dictate an Adventurer." I turned to see from whom this voice proceeded, but I could discover nothing: believing, therefore, that my good genius or some favouring muse was present, I immediately prepared to write, and the voice dictated the following narrative:

"I was the eldest son of a country gentleman who possessed a large estate, and when I was about nineteen years of age fell with my horse as I was hunting, my neck was dislocated by the fall, and for want of immediate assistance, I died before I could be carried home: but I found myself the next moment, with inexpressible grief and astonishment, under the shape of a mongrel puppy in the stable of an inn, that was kept by a man who had been butler to my father, and had married the cook.

"I was, indeed, greatly caressed; but my mas-

ter, in order as he said to increase my beauty as well as my strength, soon disencumbered me of my ears and my tail. Besides the pain that I suffered in the operation, I experienced the disadvantages of this mutilation in a thousand instances: this, however, was but a small part of the calamity which in this state I was appointed to suffer.

“ My master had a son about four years old, who was yet a greater favourite than myself; and his passions having been always indulged as soon as they appeared, he was encouraged to gratify his resentment against any thing, whether animate or inanimate, that had offended him by beating me; and when he did any mischief, for of other faults little notice was taken, the father, the mother, or the maid were sure to chastise me in his stead.

“ This treatment from persons whom I had been accustomed to regard with contempt, and command with insolence, was not long to be borne: early one morning, therefore, I departed. I continued my journey till the afternoon without stopping, though it rained hard: about four o'clock I passed through a village; and perceiving a heap of shavings that were sheltered from the wet by the thatch of a house which some carpenters were repairing, I crept, as I thought unnoticed, into the corner, and laid myself down upon them: but a man who was planing a board, observing that I was a strange dog and of a mongrel breed, resolved to make himself and his companions merry at my expense: for this purpose, having made a hole about two inches diameter in a piece of deal, he suddenly caught me up, and putting the remainder of my tail through this diabolical engine, he made it fast by driving in a wedge, with a heavy mallet, which crushing the bone put me to inexpressible torment. The moment he set me down, the wretches who had been spectators of this waggery,

burst into immoderate laughter at the awkward motions by which I expressed my misery, and my ridiculous attempt to run away from that which I could not but carry with me. They hooted after me till I was out of their sight: however, fear, pain, and confusion, still urging me forward with involuntary speed, I ran with such force between two pales that were not far enough asunder to admit my clog, that I left it with the remainder of my tail behind me. I then found myself in a farm yard; and fearing that I should be worried by the mastiff which I saw at a distance, I continued my flight; but some peasants who were at work in a neighbouring barn, perceiving that I ran without being pursued, that my eyes were inflamed, and that my mouth was covered with foam, imagined that I was mad, and knocked out my brains with a flail.

“Soon after I had quitted this maimed and persecuted carcass, I found myself under the wings of a bullfinch with three others that were just hatched. I now rejoiced in the hope of soaring beyond the reach of human barbarity, and becoming like my mother a denizen of the sky: but my mother, before I was perfectly fledged, was surprised in her nest by a schoolboy, who grasped her so hard, to prevent her escape, that she soon after died: he then took the nest with all that it contained, which he deposited in a basket, where I presently lost my three companions in misfortune, by change of food and unskilful management. I survived; and soon after I could feed myself, I was taken by my tyrant’s mother when she went to pay her rent, as a present to her landlord’s daughter, a young lady who was extremely beautiful, and in the eighteenth year of her age.

“My captivity now began to lose its terrors; I no longer dreaded the rude gripe of a boisterous

urchin, whose fondness was scarce less dangerous than his resentment; who, in the zeal of his attachment to a new plaything, might neglect me till I perished with hunger; or who might wring off my neck, because he had some other use for the half-penny which should procure me food: the confinement of a cage became habitual: I was placed near a pleasant window; I was constantly fed by one of the finest hands in the world; and I imagined, that I could suffer no misery under the patronage of smiles and graces.

“Such was my situation, when a young lady from London made an afternoon’s visit to my mistress: she took an opportunity to caress me among her other favourites, which were a parrot, a monkey, and a lapdog; she chirped, and holding out her finger to me, I hopped upon it; she stroked me, put my head to her cheek, and to show my sensibility of her favours I began to sing: as soon as my song was over, she turned to my mistress, and told her, that the dear little creature might be made absolutely the sweetest bird in the world, only by putting out its eyes, and confining it in a less cage: to this horrid proposal my fair keeper agreed, upon being again assured that my song would be very greatly improved; and the next day performed herself the operation, as she had been directed, with the end of a hot knitting-needle. My condition was now more easily to be conceived than expressed: but I did not long suffer the mournful solitude of perpetual darkness; for a cat came one night into the room undiscovered, dragged me through the wires of the cage, and devoured me.

“I was not displeased to find myself once more at large; delivered from blindness and captivity, and still able to sport upon the breeze in the form of a cockchafer. But I had scarce entered this new

scene of existence, when a gentleman, in whose garden I was feasting on one of the leaves of a cherry-tree, caught me, and turning to his son, a boy who had just been put into his first breeches, 'Here, Tommy,' says he, 'is a bird for you.' The boy received me with a grin of horrid delight, and as he had been taught, immediately impaled me alive upon a corking pin, to which a piece of thread was fastened, and I was doomed to make my young master sport, by fluttering about in the agonies of death; and when I was quite exhausted, and could no longer use my wings, he was bid to tread upon me, for that I was now good for nothing; a command with which he mercifully complied, and in a moment crushed me to atoms with his foot.

"From a cockchafer I transmigrated into an earthworm, and found myself at the bottom of a farmer's dunghill. Under this change of circumstances I comforted myself by considering, that if I did not now mount upon the wind, and transport myself from place to place with a swiftness almost equal to thought, yet I was not likely either to please or to offend mankind, both of which were equally fatal; and I hoped to spend my life in peace, by escaping the notice of the most cruel of all creatures.

"But I did not long enjoy the comfort of these reflections. I was one morning disturbed by an unusual noise, and perceived the ground about me to shake. I immediately worked my way upward to discover the cause; and the moment I appeared above the surface, I was eagerly snatched up by a man who had stuck a dungfork into the ground, and moved it backward and forward to produce the effect that had now happened. I was put into a broken pan with many other associates in misfortune, and soon after disposed of to one of those

gentle swains who delight in angling. This person carried us the next morning to the brink of a river, where I presently saw him take out one of my companions, and whistling a tune, pass a barbed hook through the whole length of his body, entering it at the head and bringing it out at the tail. The wretched animal writhed itself on the bloody hook, in torture which cannot be conceived by man, nor felt by any creature that is not vital in every part. In this condition he was suspended in the water as a bait for fish, till he was, together with the hook on which he hung, swallowed by an eel. While I was beholding this dreadful spectacle, I made many reflections on the great inequality between the pleasure of catching the prey, and the anguish inflicted on the bait. But these reflections were presently after lost, in the same agonies of which I had been a spectator.

“You will not have room in this paper to relate all that I suffered from the thoughtless barbarity of mankind, in a cock, a lobster, and a pig : let it suffice to say, that I suffered the same kind of death with those who are broken upon the wheel, I was roasted alive before a slow fire, and was scourged to death with small cords, to gratify the wanton appetite of luxury, or contribute to the merriment of a rabble.”

Thus far I had written as amanuensis to an invisible dictator ; when my dream still continuing, I felt something tickle my wrist, and turning my eye from the paper to see what it was, I discovered a flea, which I immediately caught and killed, by putting it into the candle. At the same instant the flea vanished, and a young lady of exquisite beauty stood before me. “Thoughtless wretch,” said she, “thou hast again changed the state of my existence, and exposed me to still greater calamities than

any that I have yet suffered. As a flea I was thy monitor, and as a flea I might have escaped thy cruelty if I had not intended thy instruction. But now to be concealed is impossible, and it is therefore impossible to be safe. The eyes of desire are upon me, and to betray me to infamy and guilt will be the toil of perseverance and the study of reason. But though man is still my enemy, though he assails me with more violence and persists with more obstinacy, I have yet less power of resistance; there is a rebel in my own bosom who will labour to give me up, whose influence is perpetual, and perpetual influence is not easily surmounted. Publish, however, what I have communicated; if any man shall be reclaimed from a criminal inattention to the felicity of inferior beings, and restrained from inflicting pain by considering the effect of his actions, I have not suffered in vain. But as I am now exposed not only to accidental and casual evils, as I am not only in danger from the frolics of levity, but from the designs of cunning; to atone for the injury which thou hast done me, let the Adventurer warn the sex of every wile that is practised for their destruction; and deter men from the attempt, by displaying the aggravated guilt and shameless disingenuity of assuming an appearance of the most ardent and tender affection, only to overwhelm with unutterable distress the beauty whom love has made credulous, and innocence keeps unacquainted with suspicion."

While I listened to this address, my heart throbbed with impatience; and the effort that I made to reply, awaked me.

No. 6. SATURDAY, NOV. 25, 1752.

*Nunc auctionem facere decretum est mihi :
Foras necessum est, quicquid habeo, vendere.
Adeste sultis, præda erit præsentium.
Logos ridiculos vendo.*

PLAUT.

I am obliged to part with my whole stock, and am resolved to sell it by auction: you that will buy make haste, here will be excellent pennyworths: my merchandise is jests and witticisms.

LAST Sunday morning I was disturbed very early by an old crony, a brother of the quill, as he calls himself, who burst into my chamber, and running to my bedside, "Get up, my dear friend," said he, pressing my hand with great eagerness; "I have such news for you! Here's your clothes; make haste, let me beg of you."

I had been used, at each return of the Sabbath, to receive a visit from my old acquaintance about dinner time; but I could not imagine what had induced him to give me this morning salutation. However, I huddled on my clothes, and had scarce seated him by the fireside in my study, when flinging down a paper very much blotted upon the table, "There," says he, "there's a scheme for you, my old boy! I am made for ever—Read it—I am made for ever."

I very well knew my friend's foible: he has learning, a great deal of vivacity, and some judgment; but he wants the necessary steadiness for serious application. He is continually in pursuit of new projects, but will not allow himself time to think of putting them in execution. He has contracted with every eminent bookseller in town for works of which he had only conceived the design, and scarce

ever proceeded beyond the title-page and preface. He is a professed writer; and of a genius so extensive that all subjects are alike to him: but as he cannot submit to the drudgery of correctness, his performances are hurried over in so slovenly a manner that they hardly procure him a bare subsistence. He is therefore perpetually exclaiming against the tyranny of the trade; and laments, that merit should be so much discouraged by the ignorance or envy of the town.

I had often experienced the fertility of his invention, in forming such projects as were easy in theory but impossible in the practice; I therefore expected nothing less than such another whimsical contrivance as his last, "for making new boards out of shavings;" but how was I surprised, when I took up his paper, and saw at the top of it the following advertisement!

On the day of next
Will be sold by AUCTION,
A curious and valuable Collection of Manuscripts
(warranted Originals), in Prose and Verse:
Being the entire Stock in Trade of
 TIMOTHY SPINBRAIN, Author,
Leaving off Business.

As I could not help smiling at the conceit, my friend understood it as a mark of my approbation; and snatching the sheet out of my hand, "Well," says he, "don't you think this will free me from the impertinence of duns, and the servility of suing to those unconscionable vultures the booksellers, for more copy-money? Why, man, I shall raise an estate by it, I have such an infinite number of tracts on political, polemical, philosophical, physiological,

economical, religious, and miscellaneous subjects. My manuscripts, let me tell you, are of greater utility, and consequently more valuable than those in the Vatican or Bodleian libraries." He then proceeded to descant on the particulars of this plan; not forgetting to enliven his discourse with many sprightly sallies against the retailers of the works of the learned, those bloodsuckers, as he called them, of the literary commonwealth.

"Sir," continued he, "I intend to strike off an impression of twenty thousand copies of my catalogue, to be distributed among all the lovers of literature throughout the three kingdoms: and I shall take care to circulate a sufficient number among the virtuosi in Holland, France, Italy, Spain, Germany, and elsewhere. I will just mention to you some of the chief articles that enrich my collection.

"In politics I have an infallible scheme for ruining the French power, which, I suppose, will be bought up at any price, by commission from abroad, if our ministry have not spirit enough to outbid them. I have another for a coalition of parties, which will prevent all disputes at the next general election. I have another for discharging the national debt, which I contrived in gratitude for my being set at liberty by the last act of insolvency. I have several other pamphlets on the important topics of liberty, bribery, and corruption, written on both sides the question; and a most curious collection of speeches adapted to every kind of debate, which will be of admirable use to young members of parliament.

"In philosophy I have several new systems in opposition to the present received opinions; I have a proof that the earth is an octagon; another that the sun is inhabited; and a third that the moon

may, for aught we can tell to the contrary, be made of a green cheese. I have a new theory of optics; demonstrating that darkness is caused by certain tenebrificous rays oppugning, obtunding, sheathing, and absorbing the rays of light. I have resolved the phenomena of electricity and magnetism; and have made many surprising improvements in all the arts and sciences. These, I fear, will be carried off by some German professor, who will thence claim the merit to himself, and the honour of the discovery will be attributed to his nation.

“Those who are fond of displaying their talents in religious disputes, will find in my auction sufficient matter for their various altercations; whether they are Atheists, Deists, or distinguished by the modest appellation of Freethinkers. There is scarce a sect among the many hundreds whom I have not defended or attacked: but it must not be concluded from thence, that I have been biased more towards one than the other; as you know the faith of an author is out of the question, and he only writes pro or con, as the several opinions are more or less embraced or exploded in the world. I have got, indeed, some infallible arguments against the Pope’s infallibility; and some probable conjectures that there never was such a person as Mahomet; both which, I don’t doubt, will be bought up by the emissaries of Rome and Constantinople.”

Here I interrupted my friend by asking him, if he had not something likewise against the Patriarch of the Greek church; or a serious admonition against the growth of Hottentotism among us. He answered very calmly, “I should see in the catalogue,” and proceeded.

“The emissaries of Constantinople—Well—My stock in the Belles Lettres is almost inexhaustible. I have a complete set of criticisms on all the ancient

authors, and a large store of conjectural emendations on the old English classics: I have several new essays in modern wit and humour; and a long string of papers, both serious and diverting, for periodical lucubrations; I have I know not how many original entertaining novels, as well as elegant translations from the French; with a heap of single pamphlets on the most popular and interesting subjects. My poetry will consist of every article, whether tragedies, comedies, farces, masques, operas, sonnets, cantatas, songs, pastorals, satires, odes, elegies, or epithalamiums: and then, such a load of epigrams, anagrams, rebusses, riddles, acrostics, conundrums! which you know will fetch a high price from the wiflings, and the proprietors of monthly magazines. To wind up the whole, there shall be several distinct lots of title pages, and mottos, and dedications, and prefaces, and plans for books.

“Thus, my dear friend, have I opened to you the main drift of my design; and, I believe, at a moderate computation—let me see—ay, after I have cleared myself in the world, I shall be able to retire into the country, let me tell you, with a pretty fortune in my pocket. But before I begin my sale, if you can find any thing that will suit your Adventurer, as you are an old acquaintance, you shall have it at your own price.”

I thanked Mr. Spinbrain for his genteel offer, and heartily congratulated him on the prospect of his pretty fortune: but I could not help inquiring where all these immense stores of literature were lodged, as I never had observed any thing but loose scraps of paper scattered about his room, and one book of “*loci communes*,” or “*hints*,” as he called them, placed upon the chimneypiece. “Ha!” says he, “that’s true; I forgot to mention that; why, indeed, they are none of them quite finished as yet;

but I have got the rough draughts of most somewhere: besides I have it all here," pointing to his forehead. I advised him to set about it directly; and in the evening, when we parted, he resolved not to go to bed till he had perfected his scheme. Yesterday morning I received a note from him acquainting me that he had laid aside all thoughts of his auction; because, as he imagined, the maid had inadvertently lighted his fire with the best of his materials.

The restlessness of my friend's chimerical genius will not, however, let him entirely give up the point: and though he has been disappointed in this mighty project, yet he informs me he has hit upon a scheme equally advantageous, which shall monopolize the whole business of scribbling, and he offers to take me into partnership with him. "Ah," says he, "we shall humble those fellows—We need not care a farthing for Mr. Bibliopola."—His design is to open a New Literary Warehouse, or Universal Register Office for Wit and Learning. The particulars he has promised to communicate to me tomorrow: in the meantime he desires me to advance him a trifle, to buy paper for a poem on the late theatrical disputes.

A.

No. 7. TUESDAY, NOV. 23, 1752.

Sit mihi fas audita loqui—

VIRG.

What I have heard permit me to relate.

I RECEIVED, a few weeks ago, an account of the death of a lady whose name is known to many, but the "eventful history" of whose life has been com-

municated to few: to me it has been often related during a long and intimate acquaintance; and as there is not a single person living, upon whom the making it public can reflect unmerited dishonour, or whose delicacy or virtue can suffer by the relation, I think I owe to mankind a series of events from which the wretched may derive comfort, and the most forlorn may be encouraged to hope; as misery is alleviated by the contemplation of yet deeper distress, and the mind fortified against despair by instances of unexpected relief.

The father of Melissa was the younger son of a country gentleman, who possessed an estate of about five hundred a year; but as this was to be the inheritance of the elder brother, and as there were three sisters to be provided for, he was at about sixteen taken from Eton school, and apprenticed to a considerable merchant at Bristol. The young gentleman, whose imagination had been fired by the exploits of heroes, the victories gained by magnanimous presumption, and the wonders discovered by daring curiosity, was not disposed to consider the acquisition of wealth as the limit of his ambition, or the repute of honest industry as the total of his fame. He regarded his situation as servile and ignominious, as the degradation of his genius and the preclusion of his hopes; and, longing to go in search of adventures, he neglected his business as unworthy of his attention, heard the remonstrances of his master with a kind of sullen disdain, and after two years' legal slavery made his escape, and at the next town enlisted himself as a soldier; not doubting but that, by his military merit and the fortune of war, he should return a general officer, to the confusion of those who would have buried him in the obscurity of a counting house. He found means effectually to elude the inquiries of his friends, as it was of

the utmost importance to prevent their officious endeavours to ruin his project and obstruct his advancement.

He was sent with other recruits to London, and soon after quartered with the rest of his company in a part of the country which was so remote from all with whom he had any connexion that he no longer dreaded a discovery.

It happened that he went one day to the house of a neighbouring gentleman with his comrade, who was become acquainted with the chambermaid, and by her interest admitted into the kitchen. This gentleman, whose age was something more than sixty, had been about two years married to a second wife, a young woman who had been well educated, and lived in the polite world, but had no fortune. By his first wife, who had been dead about ten years, he had several children; the youngest was a daughter who had just entered her seventeenth year; she was very tall for her age, had a fine complexion, good features, and was well shaped; but her father, whose affection for her was mere instinct, as much as that of a brute for its young, utterly neglected her education. It was impossible for him, he said, to live without her; and as he could not afford to have her attended by a governess and proper masters in a place so remote from London, she was suffered to continue illiterate and unpolished; she knew no entertainment higher than a game at romps with the servants; she became their confident, and trusted them in return, nor did she think herself happy any where but in the kitchen.

As the capricious fondness of her father had never conciliated her affection, she perceived it abate upon his marriage without regret. She suffered no new restraint from her new mother, who observed, with a secret satisfaction, that Miss had been used to

hide herself from visitors, as neither knowing how to behave nor being fit to be seen, and chose rather to conceal her defects by excluding her from company, than to supply them by putting her to a boarding school.

Miss, who had been told by Betty that she expected her sweetheart, and that they were to be merry, stole down stairs, and, without scruple, made one in a party at blindman's buff. The soldier of fortune was struck with her person, and discovered, or thought he discovered, in the simplicity of nature, some graces which are polished away by the labour of art. However, nothing that had the appearance of an adventure could be indifferent to him; and his vanity was flattered by the hope of carrying off a young lady under the disguise of a common soldier without revealing his birth or boasting of his expectations.

In this attempt he became very assiduous, and succeeded. The company being ordered to another place, Betty and her young mistress departed early in the morning with their gallants; and there being a privileged chapel in the next town, they were married.

The old gentleman, as soon as he was informed that his daughter was missing, made so diligent and scrupulous an inquiry after her that he learned with whom and which way she was gone: he mounted his horse, and pursued her, not without curses and imprecations; discovering rather the transports of rage than the emotions of tenderness, and resenting her offence rather as the rebellion of a slave than the disobedience of a child. He did not, however, overtake them till the marriage had been consummated; of which when he was informed by the husband, he turned from him with expressions of brutality and indignation, swearing never to forgive a fault which he had taken no care to prevent.

The young couple, notwithstanding their union frequently doubled their distress, still continued fond of each other. The spirit of enterprise and the hope of presumption were not yet quelled in the young soldier; and he received orders to attend King William, when he went to the siege of Namur, with exultation and transport, believing his elevation to independence and distinction as certain as if he had been going to take possession of a title and estate. His wife, who had been some months pregnant, as she had no means of subsistence in his absence, procured a passage with him. When she came on shore, and mingled with the crowd that followed the camp, wretches who without compunction wade in human blood to strip the dying and the dead, to whom horror is become familiar and compassion impossible, she was terrified: the discourse of the women, rude and unpolished as she was, covered her with confusion; and the brutal familiarity of the men filled her with indignation and disgust; her maid, Betty, who had also attended her husband, was the only person with whom she could converse, and from whom she could hope the assistance of which she was so soon to stand in need.

In the meantime she found it difficult to subsist; but accidentally hearing the name of an officer, whom she remembered to have visited her mother soon after her marriage, she applied to him, told him her name, and requested that he would afford her his protection, and permit her to take care of his linen. With this request the captain complied; her circumstances became less distressed, and her mind more easy: but new calamity suddenly overtook her; she saw her husband march to an engagement in the morning, and saw him brought back desperately wounded at night. The next day he was removed in a waggon with many others who were in

the same condition, to a place of a greater safety, at the distance of about three leagues, where proper care might be taken of their wounds. She entreated the captain to let her go in the waggon with him; but to this he could not consent, because the waggon would be filled with those who were neither able to walk, nor could be left behind. He promised, however, that if she would stay till the next day he would endeavour to procure her a passage; but she chose rather to follow the waggon on foot than to be absent from her husband. She could not, however, keep pace with it, and she reached the hospital but just time enough to kneel down by him upon some clean straw, to see him sink under the last agony, and hear the groan that is repeated no more. The fatigue of the journey and the perturbation of her mind immediately threw her into labour, and she lived but to be delivered of Melissa, who was thus in the most helpless state left without father, mother, or friend, in a foreign country, in circumstances which could afford no hope of reward to the tenderness that should attempt the preservation of her life, and among persons who were become obdurate and insensible, by having long been used to see every species of distress.

It happened that, among those whom accident or distress had brought together at the birth of Melissa, there was a young woman, whose husband had fallen in the late engagement, and who a few days before had lost a little boy that she suckled. This person, rather perhaps to relieve herself from an inconveniency than in compassion to the orphan, put it to her breast; but whatever was her motive, she believed that the affording sustenance to the living conferred a right to the apparel of the dead, of which she therefore took possession; but in searching her pockets she found only a thimble, the re-

mains of a pocket lookingglass, about the value of a penny in Dutch money, and the certificate of her marriage. The paper, which she could not read, she gave afterwards to the captain, who was touched with pity at the relation which an inquiry after his laundress produced. He commended the woman who had preserved the infant, and put her into the place of its mother. This encouraged her to continue her care of it till the captain returned to England, with whom she also returned, and became his servant.

This gentleman, as soon as he had settled his immediate concerns, sent Melissa, under the care of her nurse, to her grandfather; and enclosed the certificate of her mother's marriage in a letter containing an account of her death, and the means by which the infant had been preserved. He knew that those who had been once dear to us, by whatever offence they may have alienated our affections when living, are generally remembered with tenderness when dead; and that after the grave has sheltered them from our resentment, and rendered reconciliation impossible, we often regret, as severe, that conduct which before we approved as just: he, therefore, hoped that the parental fondness which an old man had once felt for his daughter, would revive at the sight of her offspring; that the memory of her fault would be lost in the sense of her misfortunes; and that he would endeavour to atone for that inexorable resentment which produced them, by cherishing a life, to which she had, as it were, transferred her own. But in these expectations, however reasonable, he was mistaken. The old man, when he was informed by the messenger that the child she held in her arms was his granddaughter, whom she was come to put under his protection, refused to examine the contents of the letter, and dismissed

her with menaces and insult. The knowledge of every uncommon event soon becomes general in a country town. An uncle of Melissa's, who had been rejected by his father for having married his maid, heard this fresh instance of his brutality with grief and indignation; he sent immediately for the child and the letter, and assured the servant that his niece should want nothing which he could bestow: to bestow much, indeed, was not in his power, for his father having obstinately persisted in his resentment, his whole support was a little farm which he rented of the 'squire: but as he was a good economist, and had no children of his own, he lived decently; nor did he throw away content, because his father had denied him affluence.

Melissa, who was compassionated for her mother's misfortunes, of which her uncle had been particularly informed by her maid Betty, who had returned a widow to her friends in the country, was not less beloved for her own good qualities; she was taught to read and write, and work at her needle, as soon as she was able to learn; and she was taken notice of by all the gentry as the prettiest girl in the place: but her aunt died when she was about eleven years old, and before she was thirteen she lost her uncle.

She was now again thrown back upon the world, still helpless, though her wants were increased, and wretched in proportion as she had known happiness: she looked back with anguish, and forward with distraction; a fit of crying had just afforded a momentary relief, when the 'squire, who had been informed of the death of his tenant, sent for her to his house.

This gentleman had heard her story from her uncle, and was unwilling that a life, which had been preserved almost by miracle, should at last be aban-

doned to misery; he therefore determined to receive her into his family, not as a servant but as a companion to his daughter, a young lady finely accomplished, and now about fifteen. The old gentleman was touched with her distress, and Miss received her with great tenderness and complacency: she wiped away her tears, and of the intolerable anguish of her mind, nothing remained but a tender remembrance of her uncle, whom she loved and revered as a parent. She had now courage to examine the contents of a little box which he had put into her hand just before he expired; she found in it only the certificate of her mother's marriage, enclosed in the captain's letter, and an account of the events that have been before related, which her uncle had put down as they came to his knowledge: the train of mournful ideas that now rushed upon her mind raised emotions which, if they could not be suppressed by reason, were soon destroyed by their own violence.

No. 8. SATURDAY, DEC. 2, 1752.

Durate, et vosmet rebus servate secundis. VIRG.

Endure and conquer, live for better fate.

IN this family, which in a few weeks after returned to London, Melissa soon became a favourite: the good 'squire seemed to consider her as his child, and Miss as her sister; she was taught dancing and music, introduced to the best company, elegantly dressed, and allowed such sums as were necessary for trivial expenses. Youth seldom suffers the dread of to-morrow to intrude upon the enjoyment

of to-day, but rather regards present felicity as the pledge of future: Melissa was probably as happy as if she had been in the actual possession of a fortune, that, to the ease and splendour which she enjoyed already, would have added stability and independence.

She was now in her eighteenth year, and the only son of her benefactor was just come from the university to spend the winter with his father in town. He was charmed with her person, behaviour, and discourse; and what he could not but admire, he took every opportunity to commend. She soon perceived that he showed particular marks of respect to her, when he thought they would not be perceived by others; and that he endeavoured to recommend himself by an officious assiduity, and a diligent attention to the most minute circumstances that might contribute to her pleasure. But this behaviour of the young gentleman, however it might gratify her vanity, could not fail to alarm her fear; she foresaw, that if what she had remarked in his conduct should be perceived by his father or sister, the peace of the family would be destroyed; and that she must either be shipwrecked in the storm, or thrown overboard to appease it. She therefore affected not to perceive that more than a general complaisance was intended by her lover; and hoped that he would thus be discouraged from making an explicit declaration; but though he was mortified at her disregard of that which he knew she could not but see, yet he determined to address her in such terms as should not leave this provoking neutrality in her power: though he revered her virtue, yet he feared too much the anger of his father to think of making her his wife; and he was too deeply enamoured of her beauty, to relinquish his hopes of possessing her as a mistress. An opportunity for the execution of his purpose was

not long wanting: she received his general professions of love with levity and merriment; but when she perceived that his view was to seduce her to prostitution, she burst into tears, and fell back in an agony, unable to speak. He was immediately touched with grief and remorse; his tenderness was alarmed at her distress, and his esteem increased by her virtue; he caught her in his arms, and as an atonement for the insult she had received, he offered her marriage: but as her chastity would not suffer her to become his mistress, neither would her gratitude permit her to become his wife; and as soon as she was sufficiently recollected, she entreated him never more to urge her to violate the obligation she was under either to herself or to her benefactor: "Would not," said she, "the presence of a wretch whom you had seduced from innocence and peace to remorse and guilt perpetually upbraid you; and would you not always fear to be betrayed by a wife, whose fidelity no kindness could secure: who had broken all the bands that restrain the generous and the good; and who, by an act of the most flagitious ingratitude, had at once reached the pinnacle of guilt, to which others ascend by imperceptible gradations?"

These objections, though they could neither be obviated nor evaded, had yet no tendency to subdue desire; he loved with greater delicacy, but with more ardour: and as he could not always forbear expostulations, neither could she always silence them in such a manner as might most effectually prevent their being repeated. Such was one morning the situation of the two lovers: he had taken her hand into his, and was speaking with great earnestness; while she regarded him with a kind of timorous complacency, and listened to him with an attention which her heart condemned: his father, in this tender moment, in which their powers of per-

ception were mutually engrossed by each other, came near enough to hear that his heir had made proposals of marriage, and retired without their knowledge.

As he did not dream that such a proposal could possibly be rejected by a girl in Melissa's situation, imagining that every woman believed her virtue to be inviolate, if her person was not prostituted, he took his measures accordingly. It was near the time in which his family had been used to remove into the country: he, therefore, gave orders, that every thing should be immediately prepared for the journey, and that the coach should be ready at six the next morning, a man and horse being dispatched in the meantime to give notice of their arrival. The young folks were a little surprised at this sudden removal; but though the 'squire was a goodnatured man, yet as he governed his family with high authority, and as they perceived something had offended him, they did not inquire the reason, nor indeed did they suspect it. Melissa packed up her things as usual: and in the morning the young gentleman and his sister having by their father's orders got into the coach, he called Melissa into the parlour; where in a few words, but with great acrimony, he reproached her with having formed a design to marry his son without his consent, an act of ingratitude which he said justified him in upbraiding her with the favours which he had already conferred upon her, and in a resolution he had taken that a bank bill of fifty pounds, which he then put into her hand, should be the last: adding, that he expected she should within one week leave the house. To this heavy charge she was not in a condition to reply; nor did he stay to see whether she would attempt it, but hastily got into the coach which immediately drove from the door.

Thus was Melissa a third time, by a sudden and

unexpected desertion, exposed to penury and distress, with this aggravation, that ease and affluence were become habitual; and that though she was not so helpless as at the death of her uncle, she was exposed to yet greater danger; for few that have been used to slumber upon down, and wake to festivity, can resist the allurements of vice, who still offers ease and plenty, when the alternatives are a flock bed and a garret, short meals, coarse apparel, and perpetual labour.

Melissa, as soon as she had recovered from the stupor which had seized her upon so astonishing and dreadful a change of fortune, determined not to accept the bounty of a person who imagined her to be unworthy of it; nor to attempt her justification, while it would render her veracity suspected, and appear to proceed only from the hope of being restored to a state of splendid dependence, from which jealousy or caprice might again at any time remove her, without cause and without notice: she had not, indeed, any hope of being ever able to defend herself against her accuser upon equal terms; nor did she know how to subsist a single day, when she had returned his bill and quitted his house; yet such was the dignity of her spirit that she immediately enclosed it in a blank cover, directed to him at his country seat, and calling up the maid who had been left to take care of the house, sent her immediately with it to the post-office. The tears then burst out, which the agitation of her mind had before restrained; and when the servant returned, she told her all that had happened, and asked her advice what she should do. The girl, after the first emotions of wonder and pity had subsided, told her that she had a sister who lodged in a reputable house, and took in plain work, to whom she would be welcome, as she could assist her in her business, of which she

had often more than she could do; and with whom she might continue till some more eligible situation could be obtained. Melissa listened to this proposal as to the voice of Heaven; her mind was suddenly relieved from the most tormenting perplexity, from the dread of wandering about without money or employment, exposed to the menaces of a beadle, or the insults of the rabble: she was in haste to secure her good fortune, and felt some degree of pain lest she should lose it by the earlier application of another; she therefore went immediately with the maid to her sister, with whom it was soon agreed that Melissa should work for her board and lodging: for she would not consent to accept as a gift that which she could by any means deserve as a payment.

While Melissa was a journeywoman to a person, who but a few weeks before would have regarded her with envy, and approached her with confusion, it happened that a suit of linen was brought from the milliner's wrapped up in a newspaper: the linen was put into the work basket, and the paper being thrown carelessly about, Melissa, at last caught it up, and was about to read it; but perceiving that it had been published a fortnight, was just going to put it into the fire, when by an accidental glance she saw her father's name: this immediately engaged her attention, and with great perturbation of mind she read an advertisement, in which her father, said to have left his friends, about eighteen years before, and to have entered either into the army or the navy, was directed to apply to a person in Staples Inn, who could inform him of something greatly to his advantage. To this person Melissa applied with all the ardour of curiosity, and all the tumult of expectation; she was informed that the elder brother of the person mentioned in the adver-

tisement was lately dead, unmarried; that he was possessed of fifteen hundred a year, five hundred of which had descended to him from his father, and one thousand had been left him by an uncle, which upon his death, there being no male heir, had been claimed by his sisters; but that a mistress who had lived with him many years, and who had been treated by the supposed heiresses with too much severity and contempt, had in the bitterness of her resentment published the advertisement, having heard in the family that there was a younger brother abroad.

The conflict of different passions that were at once excited with uncommon violence in the breast of Melissa, deprived her for a time of the power of reflection; and when she became more calm, she knew not by what method to attempt the recovery of her right: her mind was bewildered amidst a thousand possibilities, and distressed by the apprehension that all might prove ineffectual. After much thought and many projects, she recollected that the captain, whose servant brought her to England, could probably afford her more assistance than any other person: as he had been often pointed out to her in public places by the 'squire, to whom her story was well known, she was acquainted with his person, and knew that within a few months he was alive: she soon obtained directions to his house, and being readily admitted to a conference, she told him, with as much presence of mind as she could, that she was the person whom his compassion had contributed to preserve when an infant, in confirmation of which she produced his letter, and the certificate which it enclosed; that by the death of her father's elder brother, whose family she had never known, she was become entitled to a very considerable estate; but that she knew not

what evidence would be necessary to support her claim, how such evidence was to be produced, nor with whom to entrust the management of an affair in which wealth and influence would be employed against her. The old captain received her with that easy politeness which is almost peculiar to his profession, and with a warmth of benevolence that is seldom found in any: he congratulated her upon so happy and unexpected an event; and without the parade of ostentatious liberality, without extorting an explicit confession of her indigence, he gave her a letter to his lawyer, in whom he said she might with the utmost security confide, and with whom she would have nothing more to do than to tell her story: "And do not," said he, "doubt of success, for I will be ready to testify what I know of the affair, whenever I shall be called upon; and the woman who was present at your birth, and brought you over, still lives with me, and upon this occasion may do you signal service."

Melissa departed, melted with gratitude and elated with hope. The gentleman, to whom the captain's letter was a recommendation, prosecuted her claim with so much skill and assiduity that within a few months she was put into the possession of her estate. Her first care was to wait upon the captain, to whom she now owed not only life but a fortune: he received her acknowledgments with a pleasure which only those who merit it can enjoy; and insisted that she should draw upon him for such sums as she should want before her rents became due. She then took very handsome ready furnished lodgings, and determined immediately to justify her conduct to the squire, whose kindness she still remembered, and whose resentment she had forgiven. With this view she set out in a chariot and six, attended by two servants in livery on horseback,

and proceeded to his country seat, from whence the family was not returned: she had lain at an inn within six miles of the place, and when the chariot drove up to the door, as it was early in the morning, she could perceive the servants run to and fro in a hurry, and the young lady and her brother gazing through the window to see if they knew the livery: she remarked every circumstance which denoted her own importance with exultation; and enjoyed the solicitude which her presence produced among those, from whose society she had so lately been driven with disdain and indignation.

She now increased their wonder, by sending in a servant to acquaint the old gentleman, that a lady desired to speak with him about urgent business, which would not however long detain him; he courteously invited the lady to honour him with her commands, hasted into his best parlour, adjusted his wig, and put himself into the best order to receive her; she alighted, and displayed a very rich undress, which corresponded with the elegance of her chariot, and the modish appearance of her servants. She contrived to hide her face as she went up the walk, that she might not be known too soon; and was immediately introduced to her old friend, to whom she soon discovered herself, to his great astonishment, and before he had recovered his presence of mind, she addressed him to this effect: "You see, sir, an orphan who is under the greatest obligations to your bounty, but who has been equally injured by your suspicions. When I was a dependant upon your liberality, I would not assert my innocence, because I could not bear to be suspected of falsehood: but I assert it now I am the possessor of a paternal estate, because I cannot bear to be suspected of ingratitude: that your son pressed me to marry him is true; but it is also true

hat I refused him, because I would not disappoint your hopes, and impoverish your posterity." The old gentleman's confusion was increased by the wonders that crowded upon him: he first made some attempts to apologize for his suspicions with awkwardness and hesitation; then, doubting the truth of appearances, he broke off abruptly and remained silent: then reproaching himself, he began to congratulate her upon her good fortune, and again desisted before he had finished the compliment. Melissa perceived his perplexity, and guessed the cause; she was, therefore, about to account more particularly for the sudden change of her circumstances, but Miss, whose maid had brought her intelligence from the servants, that the lady's name who was with her papa was Melissa, and that she was lately come to a great estate by the death of her uncle, could no longer restrain the impatience of her affliction and joy; she rushed into the room and fell upon her neck, with a transport that can only be felt by friendship, and expressed by tears. When this tender silence was past, the scruples of doubt were soon obviated; the reconciliation was reciprocal and sincere; the father led out his guest, and presented her to his son with an apology for his conduct to them both.

Melissa had bespoke a dinner and beds at the inn, but she was not suffered to return. Within a few weeks she became the daughter of her friend, who gave her hand to his son, with whom she shared many years that happiness which is the reward of virtue. They had several children, but none survived them; and Melissa, upon the death of her husband, which happened about seven years ago, retired wholly from town to her estate in the country, where she lived beloved, and died in peace.

No. 9. TUESDAY, DEC. 5, 1752.

—Εν προτεροῖς θηκη διδασκαλιν. VET. EPIGR.

He hung the instructive symbol o'er his door.

“ TO THE ADVENTURER.

“ SIR,

“ I SHOULD be sorry to take off your attention from matters of greater moment, and to divert you from the speculation of faults that present themselves directly before your eyes, by desiring you to contemplate the enormities that hang over your head. It has been customary, I know, with you writers of essays, to treat the subject of signs in a very ludicrous manner: for my part, I cannot help thinking, that it deserves a more serious consideration. The attacks of your predecessors on the absurdities which tradesmen usually commit in these pendent advertisements, have been very slight, and consequently have produced no salutary effect: blunders have to this day been handed down from master to 'prentice, without any regard paid to their remonstrances; and it is left to the sturdy Adventurer, if he pleases, to combat these monstrous incongruities, and to regulate their Babel-like confusion.

“ I am at present but an humble journeyman sign painter in Harp Alley: for though the ambition of my parents designed that I should emulate the immortal touches of a Raphael or a Titian, yet the want of taste among my countrymen, and their prejudice against every artist who is a native, have degraded me to the miserable necessity, as Shaftesbury says, ‘ of illustrating prodigies in fairs, and adorning heroic sign posts.’ However, as I have studied

to improve even this meanest exercise of the pencil, I intend to set up for myself; and under the favour of your countenance, to reduce the vague practice of sign painting to some standard of elegance and propriety.

“It cannot be doubted, but that signs were intended originally to express the several occupations of their owners; and to bear some affinity, in their external designations, with the wares to be disposed of, or the business carried on within. Hence the Hand and Shears is justly appropriated to tailors; as the Hand and Pen is to writingmasters; though the very reverend and right worthy order of my neighbours, the Fleet Parsons, have assumed it to themselves as a mark of ‘marriages performed without imposition.’ The Woolpack plainly points out to us a woollendrapery; the Naked Boy elegantly reminds us of the necessity of clothing; and the Golden Fleece figuratively denotes the riches of our staple commodity: but are not the Hen and Chickens, and the Three Pigeons, the unquestionable right of the poulterer; and not to be usurped by the venders of silk or linen?

“It would be endless to enumerate the gross blunders committed in this point, by almost every branch of trade. I shall therefore confine myself chiefly to the numerous fraternity of publicans, whose extravagance in this affair calls aloud for reprehension and restraint. Their modest ancestors were contented with a plain bough stuck up before their doors: whence arose the wise proverb, ‘Good wine needs no bush:’ but how have they since deviated from their ancient simplicity! They have ransacked earth, air, and seas; called down sun, moon, and stars to their assistance, and exhibited all the monsters that ever teemed from fantastic imagination. Their hogs in armour, their blue

boars, black bears, green dragons, and golden lions, have already been sufficiently exposed by your brother essay writers :

———*Sus horridus, atraque Tigris,
Squamosusque Draco, et fulvâ cervice Leæna.* VIRG.

With foamy tusks to seem a bristly boar,
Or imitate the lion's angry roar ;
Or hiss a dragon, or a tiger stare. DRYDEN.

“ It is no wonder that these gentlemen, who indulge themselves in such unwarrantable liberties, should have so little regard to the choice of signs adapted to their mystery. There can be no objection made to the Bunch of Grapes, the Rummer, or the Tuns : but would not any one inquire for a hosier at the Leg, or for a locksmith at the Cross Keys ? And who would expect any thing but water to be sold at the Fountain ? The Turk's Head may fairly intimate that a seraglio is kept within : the Rose may be strained to some propriety of meaning, as the business there transacted may be said to be done ‘ under the Rose : ’ but why must the Angel, the Lamb, and the Mitre, be the designations of the seats of drunkenness or prostitution ?

“ Some regard should likewise be paid by tradesmen to their situation ; or, in other words, to the propriety of the place : and in this too the publicans are notoriously faulty. The King's Arms, and the Star and Garter, are aptly enough placed at the court end of the town, and in the neighbourhood of the royal palace ; Shakspeare's Head takes his station by one playhouse, and Ben Jonson's by the other : Hell is a publichouse adjoining to Westminster Hall, as the Devil Tavern is to the lawyers' quarters in the Temple : but what has the Crown to do by the 'Change, or the Gun, the Ship, or the Anchor, any where but at Tower Hill, at Wapping, or Deptford ?

“ It was certainly from a noble spirit of doing honour to a superior desert, that our forefathers used to hang out the heads of those who were particularly eminent in their professions. Hence we see Galen and Paracelsus exalted before the shops of chemists; and the great names of Tully, Dryden, Pope, &c. immortalized on the rubric posts of booksellers, while the heads denominate the learned repositories of their works. But I know not whence it happened that publicans have claimed a right to the physiognomies of kings and heroes, as I cannot find out, by the most painful researches, that there is any alliance between them. Lebec, as he was an excellent cook, is the fit representative of luxury; and Broughton, that renowned athletic champion, has an indisputable right to put up his own head, if he pleases: but what reason can there be, why the glorious Duke William should draw porter, or the brave Admiral Vernon retail flip? Why must Queen Anne keep a gin shop, and King Charles inform us of a skittle ground? Propriety of character, I think, requires that these illustrious personages should be deposed from their lofty stations, and I would recommend hereafter that the alderman’s effigy should accompany his intire butt beer, and that the comely face of that public spirited patriot, ‘who first reduced the price of punch, and raised its reputation *pro bono publico*,’ should be set up wherever three pennyworth of warm rum is to be sold.

“ I have been used to consider several signs, for the frequency of which it is difficult to give any other reason, as so many hieroglyphics with a hidden meaning, satirizing the follies of the people, or conveying instruction to the passer by. I am afraid that the stale jest on our sober citizens gave rise to so many horns in the public streets; and the number of castles floating with the wind, was pro-

bably designed as a ridicule on those erected by soaring projectors. Tumble-down Dick, in the borough of Southwark, is a fine moral on the instability of greatness and the consequences of ambition; but there is a most ill natured sarcasm against the fair sex, exhibited on a sign in Broad St. Giles's, of a headless female figure, called the Good Woman:

Quale portentum, neque militaris

Daunia in latis alit esculis;

Nec Jubaæ tellus generat, leonum

Arida nutrix.

HOR.

No beast of such portentous size

In warlike Daunia's forest lies,

Nor such the tawny lion reigns

Fierce on his native Afric's thirsty plains. FRANCIS.

“A discerning eye may also discover in many of our signs evident marks of the religion prevalent among us before the Reformation. St. George, as the tutelary saint of this nation, may escape the censure of superstition: but St. Dunstan with his tongs ready to take hold of Satan's nose, and the legions of Angels, Nuns, Crosses, and Holy Lambs, certainly had their origin in the days of popery.

“Among the many signs which are appropriated to some particular business, and yet have not the least connexion with it, I cannot, as yet, find any relation between blue balls and pawnbrokers: nor could I conceive the intent of that long pole jutting out at the entrance of a barber's shop, till a friend of mine, a learned etymologist and glossariographer, assured me, that the use of this pole took its rise from the corruption of an old English word. ‘It is probable,’ says he, ‘that our primitive tonsors used to stick up a wooden block, or head, or poll, as it was then called, before their shop windows, to denote their occupation; and that after-

wards, through a confounding of different things with a like pronunciation, they put up that parti-coloured staff, of an enormous length, which is now called a pole, and appropriated only to barbers.'

"The same observation might be extended to other methods that tradesmen make use of to attract the public notice. Thus, the card manufacturers stamp upon their packs the figure perhaps of Harry the Eighth, or the Great Mogul, though I cannot find in history that either of these monarchs played at cards: it would therefore be more in character to give us a picture of the groom-porter, or of that master of the science the celebrated Hoyle, who has composed an elaborate treatise on every fashionable game.

"I could point out to you many more enormities; but lest I should exceed the limits of your paper, I shall at present conclude with assuring you, that I am

"Your devoted humble servant,
A. "PHILIP CARMINE."

No. 10. SATURDAY, DEC. 9, 1752.

*Da, Pater, augustam menti conscendere sedem;
Da fontem lustrare boni; da, luce repertâ,
In Te conspicuos animi disigere visus!* БОЕП.

Give me, O Father, to thy throne access,
Unshaken seat of endless happiness!
Give me, unveil'd the source of good to see!
Give me thy light, and fix mine eyes on thee!

NOTHING has offended me more than the manner in which subjects of eternal moment are often treated. To dispute on moral and theological topics is be-

come a fashion; and it is usual with persons, of whom it is no reproach to say they are ignorant, because their opportunities of gaining knowledge have been few, to determine with the utmost confidence upon questions to which no human intellect is equal. In almost every tavern, and every ale-house, illiterate petulance prates of fitness and virtue, of freedom and fate; and it is common to hear disputes concerning everlasting happiness and misery, the mysteries of religion and the attributes of God, intermingled with lewdness and blasphemy, or at least treated with wanton negligence and absurd merriment.

For lewdness and blasphemy, it is hoped, no apology will seriously be offered: and it is probable, that if the question in debate was, which of the disputants should be hanged on the morrow, it would be conducted with decency and gravity, as a matter of some importance: that risible good humour, and that noble freedom, of which they appear to be so fond, would be thought not well to agree with their subject; nor would either of the gentlemen be much delighted, if an argument intended to demonstrate that he would within a few hours be suspended on a gibbet should be embellished with a witty allusion to a button and loop, or a jocular remark that it would effectually secure him from future accidents either by land or water: and yet the justice and mercy of Omnipotence, the life and death of the soul, are treated with ridicule and sport; and it is contended, that with ridicule and sport they ought always to be treated.

But the effect, as well as the manner, of these fashionable disputes is always ill: they tend to establish what is called natural religion upon the ruins of Christianity; and a man has no sooner styled himself a moral philosopher than he finds

that his duty both to God and man is contracted into a very small compass, and may be practised with the greatest facility. Yet as this effect is not always apparent, the unwary are frequently deluded into fatal error; and imagine they are attaining the highest degree of moral excellence, while they are insensibly losing the principles upon which alone temptation can be resisted, and a steady perseverance in well doing secured.

Among other favourite and unsuspected topics is the Excellency of Virtue. Virtue is said necessarily to produce its own happiness, and to be constantly and adequately its own reward; as vice, on the contrary, never fails to produce misery, and inflict upon itself the punishment it deserves; propositions, of which every one is ready to affirm, that they may be admitted without scruple, and believed without danger. But, from hence it is inferred, that future rewards and punishments are not necessary, either to furnish adequate motives to the practice of virtue, or to justify the ways of God. In consequence of their being not necessary, they become doubtful; the Deity is less and less the object of fear and hope; and as virtue is said to be that which produces ultimate good below, whatever is supposed to produce ultimate good below is said to be virtue: right and wrong are confounded, because remote consequences cannot perfectly be known; the principal barrier, by which appetite and passion are restrained, is broken down; the remonstrances of conscience are overcome by sophistry; and the acquired and habitual shame of vice is subdued by the perpetual efforts of vigorous resistance.

But the inference from which these dreadful consequences proceed, however plausible, is not just; nor does it appear from experience that the premises are true.

That virtue alone is happiness below is indeed a maxim in speculative morality, which all the treasures of learning have been lavished to support, and all the flowers of wit collected to recommend; it has been the favourite of some among the wisest and best of mankind in every generation: and it is at once venerable for its age, and lovely in the bloom of a new youth. And yet if it be allowed, that they who languish in disease and indigence, who suffer pain, hunger, and nakedness, in obscurity and solitude, are less happy than those who, with the same degree of virtue, enjoy health, and ease, and plenty, who are distinguished by fame, and courted by society; it follows, that virtue alone is not efficient of happiness, because virtue cannot always bestow those things upon which happiness is confessed to depend.

“It is indeed true, that virtue in prosperity enjoys more than vice, and that in adversity she suffers less. If prosperity and adversity, therefore, were merely accidental to virtue and vice, it might be granted, that setting aside those things upon which moral conduct has no influence, as foreign to the question, every man is happy, either negatively or positively, in proportion as he is virtuous; though it were denied, that virtue alone could put into his possession all that is essential to human felicity.

But prosperity and adversity, affluence and want, are not independent upon moral conduct: external advantages are frequently obtained by vice, and forfeited by virtue; for, as an estate may be gained by secreting a will or loading a die, an estate may also be lost by withholding a vote or rejecting a job.

Are external advantages then too light to turn the scale? Will an act of virtue, by which all are rejected, ensure more happiness than an act of vice, by which all are procured? Are the advantages,

which an estate obtained by an act of vice bestows, overbalanced through life by regret and remorse? and the indigence and contumely that follow the loss of conveniences, which virtue has rejected, more than compensated by content and self approbation?

That which is ill gotten is not always ill used; nor is that which is well rejected always remembered without regret. It is not to be supposed that he who, by an act of fraud, gained the possession of a thousand pounds a year, which he spends in such a gratification of his appetites and passions as is consistent with health and reputation, in the reciprocation of civilities among his equals, and sometimes in acts of bounty and munificence, and who uses the power and influence which it gives him so as to conciliate affection and procure respect; has less happiness below than if by a stronger effort of virtue he had continued in a state of dependence and poverty, neglected and despised, destitute of any other means to exercise the social affections than mutual condolence with those who suffer the same calamity, and almost wishing, in the bitterness of his distress, that he had improved the opportunity which he had lost.

It may indeed be urged, that the happiness and infelicity of both these states, are still in exact proportion to virtue: that the affluence, which was acquired by a single act of vice, is enjoyed only by the exercise of virtue; and that the penury incurred by a single effort of virtue is rendered afflictive only by impatience and discontent.

But whether this be granted or denied, it remains true that the happiness in both these states is not equal; and that in one the means to enjoy life were acquired by vice, which in the other were lost by virtue. And if it be possible, by a single act of

vice, to increase happiness upon the whole of life ; from what rational motives can the temptation to that act be resisted ? From none, surely, but such as arise from the belief of a future state, in which virtue will be rewarded and vice punished ; for to what can happiness be wisely sacrificed, but to greater happiness ? and how can the ways of God be justified, if a man by the irreparable injury of his neighbour becomes happier upon the whole, than he would have been if he had observed the eternal rule, and done to another as he would that another should do to him ?

Perhaps I may be told, that to talk of sacrificing happiness to greater happiness, as virtue, is absurd ; and that he who is restrained from fraud or violence merely by the fear of hell is no more virtuous than he who is restrained merely by the fear of the gibbet.

But supposing this to be true, yet with respect to society, mere external rectitude of conduct answers all the purposes of virtue ; and if I travel without being robbed, it is of little consequence to me, whether the persons whom I meet on the road were restrained from attempting to invade my property by the fear of punishment or the abhorrence of vice : so that the gibbet, if it does not produce virtue, is yet of such incontestable utility that I believe those gentlemen would be very unwilling that it should be removed, who are, notwithstanding, so zealous to steel every breast against the fear of damnation ; nor would they be content, however negligent of their souls, that their property should be no otherwise secured than by the power of moral beauty, and the prevalence of ideal enjoyments.

If it be asked, how moral agents became the subjects of accidental and adventitious happiness and misery ; and why they were placed in a state in which it frequently happens, that virtue only alle-

viates calamity, and vice only moderates delight; the answer of Revelation is known, and it must be the task of those who reject it to give a better: it is enough for me to have proved that man is at present in such a state: I pretend not to trace the "unsearchable ways of the Almighty," nor attempt to "penetrate the darkness that surrounds his throne:" but amidst this enlightened generation, in which such multitudes can account for apparent obliquities and defects in the natural and the moral world, I am content with an humble expectation of that time, in which "every thing that is crooked shall be made straight, and every thing that is imperfect shall be done away."

No. 11. TUESDAY, DEC. 12, 1752.

———*Ille potens sui
Lætusque deget, cui licet in diem
Dixisse, viri.*

HOR.

Happy the man, and happy he alone,
He who can call to day his own;
He who secure within can say,
To-morrow do thy worst, for I have lived to-day.
DRYDEN.

"TO THE ADVENTURER.

"SIR,

"IT is the fate of all who do not live in necessary or accidental obscurity, who neither pass undistinguished through the vale of poverty, nor hide themselves in the groves of solitude, to have a numerous acquaintance and few friends.

"An acquaintance is a being who meets us with a smile and a salute, who tells in the same breath that he is glad and sorry for the most trivial good

and ill that befalls us, and yet who turns from us without regret, who scarce wishes to see us again, who forsakes us in hopeless sickness and adversity, and when we die remembers us no more. A friend is he with whom our interest is united, upon whose participation all our pleasures depend; who soothes us in the fretfulness of disease, and cheers us in the gloom of a prison; to whom when we die even our remains are sacred, who follows them with tears to the grave, and preserves our image in his heart. A friend our calamities may grieve, and our wants may impoverish, but neglect only can offend, and unkindness alienate. Is it not, therefore, astonishing, that a friend should ever be alienated or offended? and can there be a stronger instance of the folly and caprice of mankind than their withholding from those upon whom their happiness is confessed to depend, that civility which they lavish upon others, without hope of any higher reward than a trivial and momentary gratification of their vanity, by an echo of their compliments and a return of their obeisance?

“Of this caprice there are none who have more cause to complain than myself. That I am a person of some importance has never yet been disputed: I am allowed to have great power to please and to instruct; I always contribute to the felicity of those by whom I am well treated; and I must confess, that I am never abused without leaving marks of my resentment behind me.

“I am generally regarded as a friend; and there are few who could think of parting with me for the last time without the utmost regret, solicitude, and reluctance. I know, wherever I come, that I have been the object of desire and hope; and that the pleasure which I am expected to diffuse has, like all others, been enjoyed by anticipation. By the

young and gay, those who are entering the world, either as a scene of business or pleasure, I am frequently desired with such impatience, that although every moment brings on wrinkles and decrepitude with irresistible rapidity, they would be willing that the time of my absence should be annihilated, and the approach of wrinkles and decrepitude rendered yet more precipitate. There cannot surely be stronger evidence than this of my influence upon their happiness, or of their affection for me: and yet the transport with which I am at first received quickly subsides; they appear to grow weary of my company, they would again shorten life to hasten the hour of my departure, and they reflect upon the length of my visit with regret.

“To the aged I confess I am not able to procure equal advantages; and yet there are some of these who have been remarkable for their virtue, among whom I experience more constant reciprocations of friendship. I never heard that they expressed an impatient expectation of me when absent, nor do they receive me with rapture when I come; but while I stay they treat me with complacency and good humour; and in proportion as their first address is less violent, the whole tenor of their conduct is more equal; they suffer me to leave them in an evening without importunity to prolong my visit, and think of my departure with indifference.

“You will, perhaps, imagine, that I am distinguished by some strange singularity, of which the uncommon treatment that I receive is a consequence. As few can judge with impartiality of their own character, none are believed merely upon their own evidence who affirm it to be good: I will therefore describe to you the manner in which I am received by persons of very different stations, capacities, and employments. The facts shall be ex-

hibited without false colouring; I will neither suppress, soften, nor exaggerate any circumstance, by which the natural and genuine state of these facts may be discovered, and I know that your sagacity will do me justice.

“In summer I rise very early, and the first person that I see is a peasant at his work, who generally regards me with a smile, though he seldom participates of my bounty. His labour is scarce ever suspended while I am with him; yet he always talks of me with complacency, and never treats me with neglect or indecorum, except perhaps on a holiday, when he has been tippling; and this I can easily overlook, though he commonly receives a hint of his fault the next morning, that he may be the more upon his guard for the future.

“But though in the country I have reason to be best satisfied with the behaviour of those whom I first see, yet in my early walks in town I am almost sure to be insulted. As soon as the wretch, who has passed the night at a tavern or a gaming table, perceives me at a distance, he begins to mutter curses against me, though he knows they will be fulfilled upon himself, and is impatient till he can bar his door, and hide himself in bed.

“I have one sister, and though her complexion is very dark, yet she is not without her charms. She is, I confess, said to look best by candlelight, in her jewels, and at a public place, where the splendour of her dress, and the multiplicity of other objects prevent too minute an examination of her person. Some good judges have fancied, though perhaps a little whimsically, that there is something inexpressibly pleasing in her by moonlight, a kind of placid ease, a gentle languor, which softens her features, and gives new grace to her manner: they say too, that she is best disposed to be agreeable

company in a walk, under the chequered shade of a grove, along the green banks of a river, or upon the sandy beach by the sea.

“ My sister’s principles in many particulars differ from mine ; but there has been always such a harmony between us that she seldom smiles upon those who have suffered me to pass with a contemptuous negligence ; much less does she use her influence, which is very great, to procure any advantage for those who drive me from their presence with outrage and abuse ; and yet none are more assiduous in their addresses, nor intrude longer upon her privacy, than those who are most implacably my enemies.

“ She is generally better received by the poor than the rich ; and indeed she seldom visits the indigent and the wretched, without bringing something for their relief ; yet those who are most solicitous to engage her in parties of pleasure, and are seen longest in her company, are always suspected of some evil design.

“ You will, perhaps, think there is something enigmatical in all this ; and lest you should not yet be able to discover my true character sufficiently to engage you in my interest, I will give you a short history of the incidents that have happened to me during the last eight hours.

“ It is now four o’clock in the afternoon : about seven I rose ; soon after, as I was walking by the dial in Covent Garden, I was perceived by a man well dressed, who appeared to have been sleeping under one of the sheds, and whom a watchman had just told that I was approaching : after attempting to swear several oaths, and staggering a few paces, he scowled at me under his hat, and insulted me indirectly, by telling the watchman as well as he could, that he had sat in company with my sister

till he became too drunk to find his way home, which nevertheless he had attempted; and that he hated the sight of me as he hated the devil: he then desired that a coach or a chair might be immediately called to carry him from my presence.

“About nine I visited a young lady who could not see me, because she was but just returned from a rout. I went next to a student in the Temple, who received me with great joy; but told me that he was going to dine with a gentleman, whose daughter he had long courted, and who at length, by the interposition of friends, had been persuaded to consent to the match, though several others had offered a larger settlement. From this interview I had no desire to detain him; and about twelve I found a young prodigal, to whom I had afforded many opportunities of felicity, which he neglected to improve; and whom I had scarce ever left without having convinced him, that he was wasting life in the search of pleasure which he could never find: he looked upon me with a countenance full of suspicion, dread, and perplexity, and seemed to wish that I had delayed my visit, or been excluded by his servant; imagining, as I have since heard, that a bailiff was behind me. After dinner I again met my friend the student: but he, who had so lately received me with ecstasy, now leered at me with a sullen discontent, and if it had been in his power would have destroyed me, for no other reason than because the old gentleman whom he had visited had changed his mind.

“You may, perhaps, be told, that I am myself inconstant and capricious, that I am never the same person eight and forty hours together, and that no man knows whether at my next visit I shall bring him good or evil: but identity of person might with equal truth be denied of the Adventurer, and of

every other being upon earth; for all animal bodies are in a state of perpetual decay and renovation: so ridiculous a slander does not indeed deserve a serious reply: and I believe you are now ready to answer every other cavil of my enemies, by convincing the world that it is their own fault if I do not always leave them wiser and better than I find them; and whoever has through life continued to become gradually wiser and better has obtained a source of divine felicity, a well of living water, which, like the widow's oil, shall increase as it is poured out, and which, though it was supplied by time, eternity shall not exhaust.

“I hope, sir, your paper will be a means of procuring me better treatment; and that you will yourself be solicitous to secure the friendship of

“Your humble servant,

“TO-DAY.”

No. 12. SATURDAY, DEC. 16, 1752.

*Magnum pauperies opprobrium jubet
Quidvis aut facere aut pati.*

HOR.

He whom the dread of want insnares
With baseness acts, with meanness bears.

“ TO THE ADVENTURER.

“SIR,

“OF all the expedients that have been found out to alleviate the miseries of life, none is left to despair but complaint: and though complaint, without hope of relief, may be thought rather to increase than mitigate anguish, as it recollects every circumstance of distress, and imbitters the memory of past suf-

ferings by the anticipation of future; yet, like weeping, it is an indulgence of that which it is pain to suppress, and soothes with the hope of pity the wretch who despairs of comfort. Of this number is he who now addresses you: yet the solace of complaint and the hope of pity are not the only motives that have induced me to communicate the series of events by which I have been led on in an insensible deviation from felicity, and at last plunged in irremediable calamity: I wish that others may escape perdition; and am, therefore, solicitous to warn them of the path that leads to the precipice from which I have fallen.

“I am the only child of a wealthy farmer, who as he was himself illiterate, was the more zealous to make his son a scholar; imagining that there was in the knowledge of Greek and Latin some secret charm of perpetual influence, which as I passed through life would smooth the way before me, establish the happiness of success, and supply new resources to disappointment. But not being able to deny himself the pleasure he found in having me about him, instead of sending me out to a boarding school, he offered the curate of the parish ten pounds a year and his board to become my tutor.

“This gentleman, who was in years, and had lately buried his wife, accepted the employment, but refused the salary: the work of education, he said, would agreeably fill his intervals of leisure, and happily coincide with the duties of his function: but he observed that his curacy, which was thirty pounds a year, and had long subsisted him when he had a family, would make him wealthy now he was a single man; and therefore he insisted to pay for his board: to this my father, with whatever reluctance, was obliged to consent. At the age of six years I began to read my *Accidence* under my pre-

ceptor; and at fifteen had gone through the Latin and Greek Classics. But the languages were not all that I learned of this gentleman; besides other science of less importance, he taught me the theory of Christianity by his precepts, and the practice by his example.

“As his temper was calm and steady, the influence which he had acquired over me was unlimited: he was never capriciously severe; so that I regarded his displeasure not as an effect of his infirmity, but of my own fault: he discovered so much affection in the pleasure with which he commended, and in the tender concern with which he reproved me, that I loved him as a father; and his devotion, though rational and manly, was yet so habitual and fervent, that I revered him as a saint. I found even my passions controlled by an awe which his presence impressed; and by a constant attention to his doctrine and his life, I acquired such a sense of my connexion with the invisible world, and such a conviction of the consciousness of Deity to all my thoughts, that every inordinate wish was secretly suppressed, and my conduct regulated by the most scrupulous circumspection.

“My father thought he had now taken sufficient care of my education, and therefore began to expect that I should assist in overlooking his servants, and managing his farm, in which he intended I should succeed him: but my preceptor, whose principal view was not my temporal advantage, told him, that as a farmer, great part of my learning would be totally useless; and that the only way to make me serviceable to mankind, in proportion to the knowledge I had acquired, would be to send me to the university, that at a proper time I might take orders. But my father, besides that he was still unwilling to part with me, had probably many reasons against

my entering the world in a cassock: such, however, was the deference which he paid to my tutor that he had almost implicitly submitted to his determination, when a relation of my mother's, who was an attorney of great practice in the Temple, came to spend part of the long vacation at our house, in consequence of invitations which had been often repeated during an absence of many years.

“ My father thought that an opportunity of consulting how to dispose of me, with a man so well acquainted with life, was not to be lost; and perhaps he secretly hoped that my preceptor would give up his opinion as indefensible, if a person of the lawyer's experience should declare against it. My cousin was accordingly made umpire in the debate; and after he had heard the arguments on both sides, he declared against my becoming a farmer; he said it would be an act of injustice to bury my parts and learning in the obscurity of rural life; because, if produced to the world, they would probably be rewarded with wealth and distinction. My preceptor imagined the question was now finally determined in his favour; and being obliged to visit one of his parishioners that was sick, he gave me a look of congratulation as he went out, and I perceived his cheek glow with a flush of triumph, and his eye sparkle with tears of delight.

“ But he had no sooner left the room than my cousin gave the conversation another turn; he told my father, that though he had opposed his making me a farmer, he was not an advocate for my becoming a parson; for that to make a young fellow a parson without being able to procure him a living, was to make him a beggar: he then made some witty reflections on the old gentleman who was just gone out; ‘ Nobody,’ said he, ‘ could question his having been put to a bad trade, who considered

his circumstances now he had followed it forty years.' And after some other sprightly sallies, which though they made my father laugh, made me tremble, he clapped him upon the shoulder: 'If you have a mind your boy shall make a figure in life, old gentleman,' says he, 'put him clerk to me; my lord chancellor King was no better than the son of a country shopkeeper; and my master gave a person of much greater eminence many a half-crown when he was an attorney's clerk in the next chambers to mine. What say you? shall I take him up with me or no?' My father, who had listened to this proposal with great eagerness, as soon as my cousin had done speaking, cried, 'A match;' and immediately gave him his hand in token of his consent. Thus the bargain was struck and my fate determined before my tutor came back.

"It was in vain that he afterwards objected to the character of my new master, and expressed the most dreadful apprehensions at my becoming an attorney's clerk, and entering into the society of wretches who had been represented to him, and perhaps not unjustly, as the most profligate upon earth: they do not, indeed, become worse than others merely as clerks; but as young persons, who with more money to spend in the gratification of appetite, are sooner than others abandoned to their own conduct: for though they are taken from under the protection of a parent, yet being scarce considered as in a state of servitude, they are not sufficiently restrained by the authority of a master. My father had conceived of my cousin as the best natured man in the world; and probably was intoxicated with the romantic hope of living to see me upon the bench in Westminster Hall, or of meeting me on the circuit, lolling in my own coach, and attended by a crowd of the inferior instruments of

Justice. He was not, therefore, to be moved either by expostulation or entreaty; and I set out with my cousin on horseback, to meet the stage at a town within a few miles, after having taken leave of my father, with a tenderness that melted us both; and received from the hoary saint his last instructions and benediction, and at length the parting embrace, which was given with the silent ardour of unutterable wishes, and repeated with tears that could no longer be suppressed or concealed.

“When we were seated in the coach, my cousin began to make himself merry with the regret and discontent that he perceived in my countenance at leaving a cow-house, a hog-sty, and two old gray-pates, who were contending whether I should be buried in a farm or a college. I who had never heard either my father or my tutor treated with irreverence, could not conceal my displeasure and resentment: but he still continued to rally my country simplicity with many allusions which I did not then understand, but which greatly delighted the rest of the company. The fourth day brought us to our journey’s end, and my master as soon as we reached his chambers, shook me by the hand, and bid me welcome to the Temple.

“He had been some years a widower, and his only child, a daughter, being still at a boarding school, his family consisted only of a man and maid servant and myself: for though he had two hired clerks, yet they lodged and boarded themselves. The horrid lewdness and profaneness of these fellows terrified and disgusted me; nor could I believe that my master’s property and interest could be safely intrusted with men, who in every respect appeared to be so destitute of virtue and religion: I, therefore, thought it my duty to apprise him of his danger; and accordingly, one day when we were at

dinner, I communicated my suspicion, and the reason upon which it was founded. The formal solemnity with which I introduced this conversation, and the air of importance which I gave to my discovery, threw him into a violent fit of laughter, which struck me dumb with confusion and astonishment. As soon as he recovered himself, he told me that though his clerks might use some expressions that I had not been accustomed to hear, yet he believed them to be very honest; and that he placed more confidence in them than he would in a formal prig, of whom he knew nothing but that he went every morning and evening to prayers, and said grace before and after meat; that as to swearing, they meant no harm; and as he did not doubt but that every young fellow liked a girl, it was better that they should joke about it than be hypocritical and sly: not that he would be thought to suspect my integrity, or to blame me for practices which he knew to be merely effects of the bigotry and superstition in which I had been educated, and not the disguises of cunning, or the subterfuges of guilt.

“I was greatly mortified at my cousin’s behaviour on this occasion, and wondered from what cause it could proceed, and why he should so lightly pass over those vices in others from which he abstained himself; for I had never heard him swear: and as his expressions were not obscene, I imagined his conversation was chaste; in which, however, my ignorance deceived me, and it was not long before I had reason to change my opinion of his character.”

No. 13. TUESDAY, DEC. 19, 1752.

———*Sic omnia fatis*

In pejus ruere, ac retro sublapsa referri :

Non aliter quam qui adverso vix flumine lembum

Remigiis subigit : si brachia forte remisit,

Atque illum in præceps prono rapit alveus amni. VIRG.

Thus all below, whether by nature's curse,
Or fate's decree, degenerate still to worse.
So the boat's brawny crew the current stem,
And, slow advancing, struggle with the stream :
But if they slack their hands, or cease to strive,
Then down the flood with headlong haste they drive.

DRYDEN.

“THERE came one morning to inquire for him at his chambers, a lady who had something in her manner which caught my attention and excited my curiosity: her clothes were fine, but the manner in which they were put on was rather flaunting than elegant; her address was not easy nor polite, but seemed to be a strange mixture of affected state and licentious familiarity: she looked in the glass while she was speaking to me, and without any confusion adjusted her tucker: she seemed rather pleased than disconcerted at being regarded with earnestness; and being told that my cousin was abroad, she asked some trifling questions, and then making a slight curtsy, took up the side of her hoop with a jerk that discovered at least half her leg, and hurried down stairs.

“I could not help inquiring of the clerks, if they knew this lady; and was greatly confounded when they told me, with an air of secrecy, that she was my cousin's mistress, whom he had kept almost two years in lodgings near Covent-garden. At first I

suspected this information; but it was soon confirmed by so many circumstances that I could no longer doubt of its truth.

“As my principles were yet untainted, and the influence of my education was still strong, I regarded my cousin’s sentiments as impious and detestable; and his example rather struck me with horror than seduced me to imitation. I flattered myself with hopes of effecting his reformation, and took every opportunity to hint the wickedness of allowed incontinence; for which I was always rallied when he was disposed to be merry, and answered with the contemptuous sneer of self-sufficiency when he was sullen.

“Near four years of my clerkship were now expired, and I had never yet entered the lists as a disputant with my cousin: for though I conceived myself to be much his superior in moral and theological learning, and though he often admitted me to familiar conversation, yet I still regarded the subordination of a servant to a master, as one of the duties of my station, and preserved it with such exactness that I never exceeded a question or a hint when we were alone, and was always silent when he had company, though I frequently heard such positions advanced as made me wonder that no tremendous token of the divine displeasure immediately followed; but coming one night from the tavern, warm with wine, and, as I imagined, flushed with polemic success, he insisted upon my taking one glass with him before he went to bed; and almost as soon as we were seated, he gave me a formal challenge, by denying all Divine Revelation, and defying me to prove it.

“I now considered every distinction as thrown down, and stood forth as the champion of religion with that elation of mind which the hero always feels

at the approach of danger. I thought myself secure of victory; and rejoicing that he had now compelled me to do what I had often wished he would permit, I obliged him to declare that he would dispute upon equal terms, and we began the debate. But it was not long before I was astonished to find myself confounded by a man whom I saw half drunk, and whose learning and abilities I despised when he was sober; for as I had but very lately discovered that any of the principles of religion, from the immortality of the soul to the deepest mystery, had been so much as questioned, all his objections were new. I was assaulted where I had made no preparation for defence; and having not been so much accustomed to dissipation as to consider that, in the present weakness of human intellects, it is much easier to object than answer, and that in every disquisition difficulties are found which cannot be resolved, I was overborne by the sudden onset, and in the tumult of my search after answers to his cavils, forgot to press the positive arguments on which religion is established; he took advantage of my confusion, proclaimed his own triumph, and because I was depressed, treated me as vanquished.

“As the event which had thus mortified my pride was perpetually revolved in my mind, the same mistake still continued: I inquired for solutions instead of proofs, and found myself more and more entangled in the snares of sophistry. In some other conversations which my cousin was now eager to begin, new difficulties were started, the labyrinth of doubt grew more intricate, and as the question was of infinite moment, my mind was brought into the most distressful anxiety. I ruminated incessantly on the subject of our debate, sometimes chiding myself for my doubts, and sometimes applauding the courage and freedom of my inquiry.

“While my mind was in this state, I heard by

accident, that there was a club at an alehouse in the neighbourhood where such subjects were freely debated, to which every body was admitted without scruple or formality: to this club in an evil hour I resolved to go, that I might learn how knotty points were to be discussed, and truth distinguished from error.

“Accordingly on the next club night I mingled with the multitude that were assembled in this school of folly and infidelity: I was at first disgusted at the gross ignorance of some, and shocked at the horrid blasphemy of others; but curiosity prevailed, and my sensibility by degrees wore off. I found that almost every speaker had a different opinion, which some of them supported by arguments, that to me, who was utterly unacquainted with disputation, appeared to hold opposite probabilities in exact equipoise; so that instead of being confirmed in any principle, I was divested of all; the perplexity of my mind was increased, and I contracted such a habit of questioning whatever offered itself to my imagination, that I almost doubted of my own existence.

“In proportion as I was less assured in my principles, I was less circumspect in my conduct: but such was still the force of education that any gross violence offered to that which I had held sacred, and every act which I had been used to regard as incurring the forfeiture of the Divine Favour, stung me with remorse. I was indeed still restrained from flagitious immorality by the power of habit: but this power grew weaker and weaker, and the natural propensity to ill gradually took place; as the motion that is communicated to a ball which is struck up into the air, becomes every moment less and less, till at length it recoils by its own weight.

“Fear and hope, the great springs of human ac-

tion, had now lost their principal objects, as I doubted whether the enjoyment of the present moment was not all that I could secure; my power to resist temptation diminished with my dependence upon the Grace of God, and regard to the sanction of his law; and I was first seduced by a prostitute, in my return from a declamation on the Beauty of Virtue, and the strength of the Moral Sense.

“I began now to give myself up entirely to sensuality, and the gratification of appetite terminated my prospects of felicity: that peace of mind, which is the sunshine of the soul, was exchanged for the gloom of doubt, and the storm of passion; and my confidence in God and hope of everlasting joy, for sudden terrors and vain wishes, the loathings of satiety, and the anguish of disappointment.

“I was indeed impatient under this fluctuation of opinion, and therefore I applied to a gentleman who was a principal speaker at the club, and deemed a profound philosopher, to assist the labours of my own mind in the investigation of truth, and relieve me from distraction by removing my doubts: but this gentleman, instead of administering relief, lamented the prejudice of education, which he said hindered me from yielding without reserve to the force of truth, and might perhaps always keep my mind anxious, though my judgment should be convinced. But as the most effectual remedy for this deplorable evil, he recommended to me the works of Chubb, Morgan, and many others, which I procured, and read with great eagerness; and though I was not at last a sound deist, yet I perceived with some pleasure that my stock of polemic knowledge was greatly increased; so that, instead of being an auditor, I commenced a speaker at the club; and though to stand up and babble to a crowd in an

alehouse till silence is commanded by the stroke of a hammer, is as low an ambition as can taint the human mind, yet I was much elevated by my new distinction, and pleased with the deference that was paid to my judgment. I sometimes, indeed, reflected, that I was propagating opinions by which I had myself become vicious and wretched; but it immediately occurred, that though my conduct was changed, it could not be proved that my virtue was less; because many things, which I avoided as vicious upon my old principles, were innocent upon my new. I therefore went on in my career, and was perpetually racking my invention for new topics and illustrations; and among other expedients, as well to advance my reputation, as to quiet my conscience, and deliver me from the torment of remorse, I thought of the following:

“Having learned that all error is innocent, because it is involuntary, I concluded, that nothing more was necessary to quiet the mind than to prove that all vice was error. I therefore formed the following arguments; ‘No man becomes vicious, but from a belief that vice will confer happiness: he may, indeed, have been told the contrary: but implicit faith is not required of reasonable beings: therefore as every man ought to seek happiness, every man may lawfully make the experiment: if he is disappointed, it is plain that he did not intend that which has happened; so that every vice is an error; and therefore no vice will be punished.’

“I communicated this ingenious contrivance to my friend the philosopher, who, instead of detecting the difference between ignorance and perverseness, or stating the limitations within which we are bound to seek our own happiness, applauded the acuteness of my penetration and the force of my reasoning.

I was impatient to display so novel and important a discovery to the club, and the attention that it drew upon me gratified my ambition to the utmost of my expectation. I had indeed some opponents; but they were so little skilled in argumentation, and so ignorant of the subject, that it only rendered my conquest more signal and important; for the chairman summed up the arguments on both sides with so exact and scrupulous an impartiality, that as I appeared not to have been confuted, those who could not discover the weakness of my antagonists, thought that to confute me was impossible; my sophistry was taken for demonstration, and the number of proselytes was incredible. The assembly consisted chiefly of clerks and apprentices, young persons who had received a religious, though not a liberal education; for those who were totally ignorant, or wholly abandoned, troubled not themselves with such disputations as were carried on at our club: and these unhappy boys, the impetuosity of whose passions was restrained chiefly by fear, as virtue had not yet become a habit, were glad to have the shackles struck off which they were told priestcraft had put on.

“But however I might satisfy others, I was not yet satisfied myself: my torment returned, and new opiates became necessary: they were not indeed easily to be found; but such was my good fortune that an illiterate mechanic afforded me a most seasonable relief, ‘by discussing the important question, and demonstrating that the soul was not nor could be immortal.’ I was, indeed, disposed to believe, without the severest scrutiny, what I now began secretly to wish; for such was the state of my mind that I was willing to give up the hope of everlasting happiness, to be delivered from the dread of perpetual misery; and as I thought of

dying as a remote event, the apprehension of losing my existence with my life did not much interrupt the pleasures of the bagnio and the tavern.

“They were, however, interrupted by another cause; for I contracted a distemper, which alarmed and terrified me, in proportion as its progress was swift and its consequences were dreadful. In this distress I applied to a young surgeon, who was a speaker at the club, and gained a genteel subsistence by keeping it in repair; he treated my complaint as a trifle; and to prevent any serious reflections in this interval of pain and solitude, he rallied the deplorable length of my countenance, and exhorted me to behave like a man.

“My pride, rather than my fear, made me very solicitous to conceal this disorder from my cousin; but he soon discovered it rather with pleasure than anger, as it completed his triumph, and afforded him a new subject of raillery and merriment. By the spiritual and corporeal assistance of my surgeon, I was at length restored to my health, with the same dissolute morals, and a resolution to pursue my pleasures with more caution; instead, therefore, of hiring a prostitute, I now endeavoured to seduce the virgin, and corrupt the wife.”

No. 14. SATURDAY, DEC. 23, 1752.

Admonet, et magnâ testatur voce per umbras:

Discite justitiam moniti, et non temnere Divos. VIRG.

E'en yet his voice from hell's dread shades we hear—

“Beware, learn justice, and the Gods revere.”

“IN these attempts my new principles afforded me great assistance; for I found that those whom I could convert, I could easily debauch; and that to

convert many, nothing was necessary than to advance my principles, and allege something in defence of them, by which I appeared to be convinced myself: for not being able to dispute, they thought that the argument which had convinced me would, if they could understand it, convince them: so that by yielding an implicit assent, they at once paid a compliment to their own judgments, and smoothed the way to the indulgence of appetite.

“While I was thus gratifying every inordinate desire, and passing from one degree of guilt to another, my cousin determined to take his daughter, who was now in her nineteenth year, from school: and as he intended to make her mistress of his family, he quitted his chambers, and took a house.

“This young lady I had frequently seen, and always admired; she was therefore no sooner come home than I endeavoured to recommend myself by a thousand assiduities, and rejoiced in the many opportunities that were afforded me to entertain her alone; and perceived that she was not displeased with my company, nor insensible to my complaisance.

“My cousin, though he had seen the effects of his documents of infidelity in the corruption of my morals, yet could not forbear to sneer at religion in the presence of his daughter; a practice in which I now always concurred, as it facilitated the execution of a design that I had formed of rendering her subservient to my pleasures. I might indeed have married her, and perhaps my cousin secretly intended that I should: but I knew women too well to think that marriage would confine my wishes to a single object; and I was utterly averse to a state in which the pleasure of variety must be sacrificed to domestic quiet, or domestic quiet to the pleasure of variety; for I neither imagined that I could long

indulge myself in an unlawful familiarity with many women, before it would by some accident be discovered to my wife; nor that she would be so very courteous or philosophical as to suffer this indulgence without expostulation and clamour; and besides, I had no liking to a brood of children, whose wants would soon become importunate, and whose claim to my industry and frugality would be universally acknowledged; though the offspring of a mistress might be abandoned to beggary, without breach of the law, or offence to society.

“The young lady, on the contrary, as she perceived that my addresses exceeded common civilities, did not question but that my view was to obtain her for a wife; and I could discern that she often expected such a declaration, and seemed disappointed that I had not yet proposed an application to her father: but imagining, I suppose, that these circumstances were only delayed till the fittest opportunity, she did not scruple to admit all the freedoms that were consistent with modesty; and I drew every day nearer to the accomplishment of my design, by insensible approaches, without alarming her fear, or confirming her hopes.

“I knew that only two things were necessary; her passions were to be inflamed, and the motives from which they were to be suppressed removed. I was therefore perpetually insinuating, that nothing which was natural could be ill; I complained of the impositions and restraints of priestcraft and superstition: and, if these hints were casual and accidental, I would immediately afterwards sing a tender song, repeat some seducing verses, or read a novel.

“But henceforward, let never insulted beauty admit a second time into her presence the wretch who has once attempted to ridicule religion, and substitute other aids to human frailty, for that ‘love

of God which is better than life,' and that fear 'which is the beginning of wisdom:' for whoever makes such an attempt intends to betray; the contrary conduct being without question the interest of every one whose intentions are good, because even those who profanely deny religion to be of divine origin, do yet acknowledge that it is a political institution well calculated to strengthen the band of society, and to keep out the ravager, by intrenching innocence and arming virtue. To oppose these corrupters by argument rather than contempt is to parley with a murderer, who may be excluded by shutting a door.

"My cousin's daughter used frequently to dispute with me, and these disputes always favoured the execution of my project: though, lest I should alarm her too much, I often affected to appear half in jest; and when I ventured to take any liberty, by which the bounds of modesty was somewhat invaded, I suddenly desisted with an air of easy negligence; and as the attempt was not pursued, and nothing farther seemed to be intended than was done, it was regarded but as a waggery, and punished only with a slap or a frown. Thus she became familiar with infidelity and indecency by degrees.

"I once subtly engaged her in a debate, whether the gratification of natural appetites was in itself innocent, and whether, if so, the want of external ceremony could in any case render it criminal. I insisted that virtue and vice were not influenced by external ceremonies, nor founded upon human laws, which were arbitrary, temporary, and local: and that as a young lady's shutting herself up in a nunnery was still evil, though enjoined by such laws; so the transmitting her beauty to posterity was still good though under certain circumstances

it had by such laws been forbidden. This she affected utterly to deny, and I proposed that the question should be referred to her papa, without informing him of our debate, and that it should be determined by his opinion; a proposal to which she readily agreed. I immediately adverted to other subjects, as if I had no interest in the issue of our debate; but I could perceive that it sunk deep into her mind, and that she continued more thoughtful than usual.

“I did not however fail to introduce a suitable topic of discourse the next time my cousin was present, and having stated the question in general terms, he gave it in my favour, without suspecting that he was judge in his own cause: and the next time I was alone with his daughter, without mentioning his decision, I renewed my familiarity, I found her resistance less resolute, pursued my advantage, and completed her ruin.

“Within a few months she perceived that she was with child; a circumstance that she communicated to me with expressions of the most piercing distress: but instead of consenting to marry her, to which she had often urged me with all the little arts of persuasion that she could practise, I made light of the affair, chid her for being so much alarmed at so trivial an accident, and proposed a medicine which I told her would effectually prevent the discovery of our intercourse, by destroying the effect of it before it could appear. At this proposition she fainted, and when she recovered, opposed it with terror and regret, with tears, trembling, and entreaty: but I continued inflexible, and at length either removed or overruled her scruples by the same arguments that had at first seduced her to guilt.

“The long vacation was now commenced, and my clerkship was just expired; I therefore proposed

to my cousin that we should all make a visit to my father, hoping that the fatigue of the journey would favour my purpose, by increasing the effect of the medicine, and accounting for an indisposition which it might be supposed to cause.

“The plan being thus concerted, and my cousin’s concurrence being obtained, it was immediately put in execution. I applied to my old friend the club surgeon, to whom I made no secret of such affairs, and he immediately furnished me with mendicaments, which he assured me would answer my purpose; but either by a mistake in the preparation, or in the quantity, they produced a disorder, which, soon after the dear injured unhappy girl arrived at her journey’s end, terminated in her death.

“My confusion and remorse at this event are not to be expressed, but confusion and remorse were suddenly turned into astonishment and terror: for she was scarce dead before I was taken into custody, upon suspicion of murder. Her father had deposed, that just before she died, she desired to speak to him in private; and that then, taking his hand, and entreating his forgiveness, she told him that she was with child by me, and that I had poisoned her, under pretence of preserving her reputation.

“Whether she made this declaration, or only confessed the truth, and her father to revenge the injury had forged the rest, cannot now be known; but the coroner having been summoned, the body viewed, and found to have been pregnant, with many marks of a violent and uncommon disorder, a verdict of wilful murder was brought in against me, and I was committed to the county gaol.

“As the judges were then upon the circuit I was within less than a fortnight convicted and condemned by the zeal of the jury, whose passions had been

so greatly inflamed by the enormity of the crime with which I had been charged that they were rather willing that I should suffer being innocent, than that I should escape being guilty; but it appearing to the judge in the course of the trial that murder was not intended, he reprieved me before he left the town.

“ I might now have redeemed the time, and, awakened to a sense of my folly and my guilt, might have made some reparation to mankind for the injury which I had done to society; and endeavoured to rekindle some spark of hope in my own breast, by repentance and devotion. But alas! in the first transports of my mind, upon so sudden and unexpected a calamity, the fear of death yielded to the fear of infamy, and I swallowed poison: the excess of my desperation hindered its immediate effect; for as I took too much, great part of it was thrown up, and only such a quantity remained behind as was sufficient to insure my destruction, and yet leave me time to contemplate the horrors of the gulf into which I am sinking.

“ In this deplorable situation I have been visited by the surgeon who was the immediate instrument of my misfortune, and the philosopher who directed my studies; but these are friends who only rouse me to keener sensibility, and inflict upon me more exquisite torment. They reproach me with folly, and upbraid me with cowardice; they tell me too, that the fear of death has made me regret the errors of superstition; but what would I now give for those erroneous hopes, and that credulous simplicity, which, though I have been taught to despise them, would sustain me in the tremendous hour that approaches, and avert from my last agony the horrors of despair!

“ I have indeed a visitor of another kind, the good

old man who first taught me to frame a prayer, and first animated me with the hope of heaven; but he can only lament with me that this hope will not return, and that I can pray with confidence no more; he cannot by a sudden miracle reestablish the principles which I have subverted. My mind is all doubt, and terror, and confusion; I know nothing but that I have rendered ineffectual the clemency of my Judge, that the approach of death is swift and inevitable, and that either the shades of everlasting night or the gleams of unquenchable fire are at hand. My soul in vain shrinks backward: I grow giddy with the thought: the next moment is distraction! Farewell.

“OPSINOUS.”

No. 15. TUESDAY, DEC. 26, 1752.

Inventum medicina meum est——

OVID.

Medicine is mine.

DRYDEN.

As no man more abhors the maxim which affirms the lawfulness of doing evil to produce good than myself, I spare no falsehood, because it has been rendered subservient to political purposes, nor concur in the deception of mankind, though for the service of the state.

When the public liberty has been thought in so much danger as to make it necessary to expose life in its defence, we have been told that life is the inferior blessing; that death is more eligible than slavery; and that to hold the contrary opinion is not only absurd, but infamous.

This, however, whether it is the rant of enthusiasm, or the insinuation of cunning, contradicts the

voice of reason, and the general consent of mankind. The far greater part of the human species are confessed to live in a state of slavish subjection; and there is scarce any part of the globe where that which an Englishman calls liberty is to be found: and yet it does not appear that there is any place in which the attachment to life is dissolved, or that despotism and tyranny ever provoked suicide to depopulate their dominions. It may be said, that wretches who have never been free suffer patiently because they are strangers to enjoyment; but it must be remembered, that our heroes of liberty, whether bucks or bloods, or of whatever other denomination, when by some creditor of slavish principles they have been locked up in a prison, never yet petitioned to be hanged.

But though to every individual life is of greater value than liberty; yet health and ease are of greater value than life: though jollity may sometimes be found in the cell of the prisoner, it never enters the chambers of the sick: over pain and sickness, the sweetness of music, the sprightliness of humour, and the delicacies of luxury, have no power. Without health life is misery; and death, as it removes positive evil, is at least a negative good. Among the many advantages, therefore, which are confessed to be peculiar to Great Britain, the highest surely is the number of medicines that are dispensed in this metropolis; medicines which infallibly remove every disease by which the value of life is annihilated, and death rendered a blessing.

It has been observed by naturalists, that every climate produces plants peculiarly adapted to remove its peculiar diseases; and by moralists, that good and evil are universally distributed with an equal hand: my subject affords a remarkable instance of the truth of these observations: for with-

out this extraordinary interposition of medical power, we should not only be the most loathsome, debilitated, and diseased of all mortals; but our country would soon become desolate, or, what is yet worse, a province to France.

Of this no doubt will remain, if it be considered, that the medicines, from which we are told almost every noble family in the kingdom has received benefit, are such as invigorate, cleanse, and beautify; for if our nobility are impotent, loathsome, and hideous, in what condition are those who are exposed to the vicissitudes of wet and dry, and cold and heat, which in this climate are sudden and frequent? In what condition are those who sweat at the furnace, or delve in the mine, who draw in pestilential fumes at every breath, and admit an enemy to life at every pore? If a being whose perspicacity could discover effects yet slumbering in their causes, would perceive the future peers of this realm corked close in a vial, or rolled up in a pill; or if, while yet more distant, they would appear rising in the vapour of an alembic, or agitated in the vortex of a mortar; from whence must we expect those who should hereafter supply the fleet, the manufactory, or the field?

But the good that would flow in a thousand streams to the community from these fountains of health, and vigour, and beauty is in some degree intercepted by the envy or folly of persons who have at a great expense crowded the city with buildings called hospitals; in which those who have been long taught to mangle the dead, practise the same horrid arts upon the living; and where a cancer or a gangrene produce the amputation of a limb, though a cure for the cancer might have been purchased in Fleet Street for a shilling, and a powder that instantly stops the progress of a gangrene upon Tower

Bill for sixpence. In hospitals diseases are not cured, but rendered incurable: and though of this the public has been often advertised by Mr. Robert Ratsey, who gives advice to the poor in Billiter Lane; yet hospitals are still filled, and new donations are made. Mr. Ratsey has indeed himself contributed to this evil; for he promises to cure even those who have been thus rendered incurable: a resource, therefore, still is left, and the vulgar will be encouraged to throw themselves into an hospital in compliance with their prejudices, by reflecting that after all they can make the experiment which ought to have been their first choice.

I would not be thought to dictate to the legislature; but I think that all persons, especially this gentleman, should be prohibited from curing these incurable patients, by act of parliament: though I hope that he will, after this notice, restrain the first ardour of his benevolence, by reflecting that a conduct which may be mercy to one will be cruelty to many; and that in his future advertisements this dangerous promise will not be repeated.

This island has been long famous for diseases which are not known in any other part of the world; and my predecessor, the Spectator, has taken notice of a person who, in his time, among other strange maladies, undertook to cure "long sea-voyages and campaigns." If I cannot acquaint my readers with any new disease that is equally astonishing, I can record a method of cure, which, though it was not successful, yet deserves to be remembered for farther experiments.

The minister, the overseer, and the churchwarden of a parish in Kent, after setting forth the misery of a young man who was afflicted with a rupture, proceed to address the public in the following terms:

"His friends applied to several gentlemen for a

cure, but all proved ineffectual, and wore a truss, till we sent him to Mr. Woodward, at the King's Arms, near Halfmoon Street, Piccadilly."

It appears, therefore, that several gentlemen, in the zeal of their compassion, not only applied for advice, but actually wore a truss for this unfortunate youth: who would, notwithstanding, still have continued to languish in great misery, if they had not at last sent him to Mr. Woodward.

After this instance of generous compassion and true public spirit, it will be just to remark the conduct of persons who have filled a much more elevated station, who have been appointed guardians of the people, and whose obligation to promote their happiness was therefore more complicated and extensive.

I am told that formerly a patent could not be obtained for dispensing these infallible remedies, at a less expense than sixty pounds; and yet that, without a patent, counterfeits are imposed upon the public, by which diseases are rendered more malignant, and death precipitated. I am, however, very unwilling to believe, that the legislature ever refused to permit others to snatch sickness and decrepitude from the grave, without receiving so exorbitant a consideration.

At present a patent may be obtained for a much more reasonable sum; and it is not worth while to inquire whether this tax upon health was ever exorbitant, as it is now too light to be felt; but our enemies, if they cannot intercept the license to do good, still labour to render it ineffectual.

They insinuate, that though a patent is known to give a sanction to the medicine, and to be regarded by the vulgar as a certificate of its virtue; yet that, for the customary fee, a patent may be obtained to dispense poison: for if the nostrum itself is a secret, its qualities cannot be otherwise known than by its

effects; and concerning its effects no inquiry is made.

Thus it appears that the Jesuits, who formerly did us so much mischief, are still busy in this kingdom: for who else could propagate so invidious a reproach for so destructive a purpose?

But the web of subtlety is sometimes so extremely attenuated that it is broken by its own weight; and if these implacable enemies of our church and state had attempted less, they would have effected more: for who can believe that those names, which should always be read with a sense of duty and obligation, were ever prostituted in public advertisements for a paltry sum, to the purposes of wretches who defraud the poor of their money, and the sick of their life, by dispensing as remedies drugs that are either ineffectual or pernicious, and precluding, till it is too late, more effectual assistance? To believe this would be as ridiculous as to doubt, whether an attempt was made to cure Mr. Woodward's patient, by applying trusses to the abdomen of his friends, after it has been so often and so publicly asserted, in an advertisement, signed by persons of unquestionable veracity; persons who were probably among the number of those by whom trusses were worn, and might first think of applying to Mr. Woodward, upon perceiving that a remedy which was so troublesome to them produced no apparent effect upon the patient. For my own part, I never hear the cavils of sophistry with patience; but when they are used to bring calamity upon my country, my indignation knows no bounds. Let us unite against the arts as well as the power of our enemies, and continue to improve all the advantages of our constitution and our climate; and we cannot fail to secure health, vigour, and longevity, from which the wreath of glory and the treasures of opulence derive all their value.

No. 16. SATURDAY, DEC. 30, 1752.

Gratior et pulchro veniens in corpore virtus. VIRG.

More lovely virtue, in a lovely form.

I HAVE observed, in a former paper, that the relation of events is a species of writing which affords more general entertainment than any other; and to afford entertainment appears to have been often the principal, if not the only design of those by whom events have been related.

It must, indeed, be confessed, that when truths are to be recorded, little is left to the choice of the writer; a few pages of the book of Nature or of Providence are before him; and if he transcribes with fidelity, he is not to be blamed, if in this fragment good and evil do not appear to be always distributed as reward and punishment.

But it is justly expected of the writer of fiction, who has unbounded liberty to select, to vary, and to complicate, that his plan should be complete, that he should principally consider the moral tendency of his work, and that when he relates events he should teach virtue.

The relation of events becomes a moral lecture, when vicious actions produce misery, and vicious characters incur contempt; when the combat of virtue is rewarded with honour, and her sufferings terminate in felicity; but though this method of instruction has been often recommended, yet I think some of its peculiar advantages have been still overlooked, and for that reason not always secured.

Facts are easily comprehended by every understanding: and their dependence and influence upon each other are discovered by those, who would so

be bewildered in a series of logical deductions : they fix that volatility which would break away from ratiocination ; and the precept becomes more forcible and striking as it is connected with example. Precept gains only the cold approbation of reason, and compels an assent which judgment frequently yields with reluctance, even when delay is impossible : but by example the passions are roused ; we approve, we emulate, and we honour or love ; we detest, we despise, and we condemn, as fit objects are successively held up to the mind : the affections are, as it were, drawn out into the field : they learn their exercise in a mock fight, and are trained for the service of virtue.

Facts, as they are most perfectly and easily comprehended, and as they are impressed upon the mind by the passions, are tenaciously remembered, though the terms in which they are delivered are presently forgotten ; and for this reason the instruction that results from facts is more easily propagated : many can repeat a story, who would not have understood a declamation ; and though the expression will be varied as often as it is told, yet the moral which it was intended to teach will remain the same.

But these advantages have not been always secured by those who have professed “ to make a story the vehicle of instruction,” and to “ surprise levity into knowledge by a show of entertainment ;” for instead of including instruction in the events themselves, they have made use of events only to introduce declamation and argument. If the events excite curiosity, all the fine reflections which are said to be interspersed, are passed over ; if the events do not excite curiosity, the whole is rejected together, not only with disgust and disappointment, but indignation, as having allured by a false pro-

mise, and engaged in a vain pursuit. These pieces, if they are read as a task by those for whose instruction they are intended, can produce none of the effects for which they are written; because the instruction will not be necessarily remembered with the facts; and because the story is so far from recommending the moral, that the moral is detested as interrupting the story. Nor are those who voluntarily read for instruction, less disappointed than those who seek only entertainment; for he that is eager in the pursuit of knowledge, is disgusted when he is stopped by the intervention of a trivial incident or a forced compliment, when a new personage is introduced, or a lover takes occasion to admire the sagacity of a mistress.

But many writers who have avoided this error, and interwoven precept with event, though they intended a moral lecture, have yet defeated their own purpose, by taking from virtue every accidental excellence, and decorating vice with the spoils.

I can think of nothing that could be alleged in defence of this perverse distribution of graces and defects, but a design to show that virtue alone is sufficient to confer honour upon the lowest character, and that without it nothing can preserve the highest from contempt; and that those excellences which we can acquire by our own efforts are of more moment than those which are the gift of nature: but in this design no writer, of whatever abilities, can succeed.

It has been often remarked, though not without wonder, that almost every man is more jealous of his natural than his moral qualities; and resents with more bitterness a satire upon his abilities than his practice: the fact is unquestionably true; and perhaps it will no longer appear strange, if it be considered that natural defects are of necessity, and moral of choice; the imputation of folly, if it is

true, must be suffered without hope, but that of immorality may at any time be obviated by removing the cause.

But whatever be the reason, it appears by the common consent of mankind, that the want of virtue does not incur equal contempt with the want of parts; and that many vices are thought to be rather honourable than infamous, merely because they imply some natural excellence, some superiority which cannot be acquired by those who want it, but to which those who have it believe they can add all that others possess, whenever they shall think fit to make the attempt.

Florio, after having learned the Latin and Greek languages at Westminster, and spent three years at the university, made the tour of Europe, and at his return obtained a place at court. Florio's imagination is sprightly, and his judgment strong: he is well acquainted with every branch of polite literature, and travel has polished the sound scholar into the fine gentleman: his person is graceful and his manner polite; he is remarkable for the elegance of his dress; and he is thought to dance a minuet, and understand the small sword better than any other man in the kingdom. Among the ladies Florio has made many conquests; and has challenged and killed in a duel an officer, who upbraided him with the breach of a promise of marriage, confirmed by an oath, to a young beauty whom he kept in great splendour as a mistress; his conversation is admired by all who can relish sterling wit and true humour; every private company brightens when he enters, and every public assembly becomes more splendid by his presence: Florio is also liberal to profusion; and is not, therefore, inquisitive about the merit of those upon whom he lavishes his bounty.

Benevolus has also had a liberal education: he

learned the languages at Merchant Taylors, and went from thence to the university, where his application was greater than Florio's, but the knowledge that he acquired was less; as his apprehension is slow, and his industry indefatigable, he remembers more than he understands; he has no taste either for poetry or music; mirth never smiled at a sally of his imagination, nor did doubt ever appeal to his judgment: his person, though it is not deformed, is inelegant; his dress is not slovenly, but awkwardly neat; and his manner is rather formal than rude; he is the jest of an assembly, and the aversion of ladies; but he is remarkable for the most uniform virtue and unaffected piety: he is a faithful friend, and a kind master; and so compassionate that he will not suffer even the snails that eat his fruit to be destroyed; he lays out annually nearly half his income in gratuities, not to support the idle, but to encourage the industrious; yet there is rather the appearance of parsimony than profusion in his temper; and he is so timorous that he will turn pale at the report of a musket.

Which of these two characters wouldst thou choose for thy own? whom dost thou most honour, and to whom hast thou paid the tribute of involuntary praise? Thy heart has already answered with spontaneous fidelity in favour of Florio. Florio thou hast not considered as a scoundrel, who by perjury and murder has deserved the pillory and the gibbet; as a wretch who has stooped to the lowest fraud for the vilest purpose; who is continually ensnaring the innocent and the weak; who conceals the ruin that he brings by a lie, and the lie by an oath; and who having once already justified a sworn falsehood at the expense of life, is ready again to lie and to kill, with the same aggravation and in the same cause.

Neither didst thou view Benevolus, as having merited the divine eulogium bestowed upon him “who was faithful over a few things;” as employing life in the diffusion of happiness, with the joy of angels, and in imitation of God.

Surely, if it is true that

Vice to be hated needs but to be seen,

POPE.

she should not be hidden with the ornaments, and disguised in the apparel, which in the general estimation belong to virtue. On the contrary, it should be the principal labour of moral writers, especially of those who would instruct by fiction, the power of which is not less to do evil than good, to remove the bias which inclines the mind rather to prefer natural than moral endowments; and to represent vice with such circumstances of contempt and infamy that the ideas may constantly recur together. And it should be always remembered, that the fear of immediate contempt is frequently stronger than any other motive: how many have, even in their own opinion, incurred the guilt of blasphemy, rather than the sneer of an infidel, or the ridicule of a club? and how many have rushed not only to the brink of the grave but of hell, to avoid the scorn with which the foolish and the profligate regard those who have refused a challenge?

Let it, therefore, be the united effort of genius and learning, to deter from guilt by the dread of shame; and let the time past suffice to have saved from contempt those vices which contempt only can suppress.

No. 17. TUESDAY, JAN. 2, 1753.

———*Scopulis surdior Icar*
Voces audit———

HOR.

———He hears no more
 Than rocks, when winds and waters roar. CREECH.

PERHAPS few undertakings require attention to a greater variety of circumstances, or include more complicated labour than that of a writer who addresses the public in a periodical paper, and invites persons of every station, capacity, disposition, and employment, to spend, in reading his lucubrations, some of those golden moments which they set apart from toil and solicitude.

He who writes to assist the student, of whatever class, has a much easier task and greater probability of success; for the attention of industry is surely more easily fixed than that of idleness: and he who teaches any science or art, by which wealth and honour may be acquired, is more likely to be heard than he who only solicits a change of amusement, and proposes an experiment which cannot be made without danger of disappointment.

The author who hopes to please the public, or to use a more fashionable phrase, the town, without gratifying its vices, should not only be able to exhibit familiar objects in a new light, to display truths that are not generally known, and break up new veins in the mines of literature; he must have skill to select such objects as the town is willing to regard, such truths as excite its curiosity, and such knowledge as it is solicitous to acquire.

But the speculative and recluse are apt to forget that the business and entertainment of others are

not the same with their own; and are often surprised and disappointed to perceive, that what they communicate with eagerness and expectation of applause, is heard with too much indifference to be understood, and wearies those whom it was expected to delight and instruct.

Mr. George Friendly, while he was a student at Oxford, became possessed of a large estate by the death of his elder brother: instead, therefore, of going up to London for preferment, he retired to the family seat in the country; and as he had acquired the habit of study and a strong relish for literature, he continued to live nearly in the same manner as at college; he kept little company, had no pleasure in the sports of the field, and, being disappointed in his first addresses, would never marry.

His sister, the wife of a gentleman who farmed his own estate, had one son whose name was John. Mr. Friendly directed that John should be put to a reputable school in the country, and promised to take care of his fortune. When the lad was about nineteen, his uncle declared his intention to send him to the university; but first desired to see him, that he might know what proficiency he had made in the languages. John, therefore, set out on a visit to his uncle, and was received with great affection: he was found to have acquired a reasonable knowledge of Latin and Greek; and Mr. Friendly formed a very favourable opinion of his abilities, and determined to reward his diligence, and encourage him to perseverance.

One evening, therefore, he took him up into his study, and after directing him to sit down, "Cousin John," said he, "I have some sentiments to communicate to you, with which I know you will be pleased; for truth, like virtue, is never perceived

but with delight." John, whose heart did not give a full assent to the truth of this proposition, found himself in circumstances which, by the mere force of habit, caused him to draw in a long breath through his nose, and at the same time with a grin of exquisite sensibility to scratch his head. "But my observations, cousin," said his uncle, "have a necessary connexion with a purpose that I have formed, and with which you shall also be acquainted. Draw your chair a little nearer. The passions, cousin John, as they are naturally productive of all pleasure, should by reasonable beings be also rendered subservient to a higher purpose. The love of variety which is found in every breast, as it produces much pleasure, may also produce much knowledge. One of the principal advantages that are derived from wealth is a power to gratify and improve this passion. The rich are not confined by labour to a particular spot, where the same ideas perpetually recur; they can fill the mind, either by travel or by study, with innumerable images, of which others have no conception. But it must be considered, that the pleasure of traveling does not arise from the sight of a dirty town, or from lodging at an inn; nor from any hedge or cottage that is passed on the road; nor from the confused objects that are half discovered in the distant prospect; nor from the series of well built houses in a city, or the busy multitudes that swarm in the streets: but from the rapid succession of these objects to each other, and the number of ideas that are thrown in upon the mind." Mr. Friendly here paused for John's reply; and John, suddenly recollecting himself, said, "Very true." "But how," said Mr. Friendly, "can this love of variety be directed to the acquisition of knowledge?" Here John wriggled in his seat, and again scratched his head: he was indeed

something embarrassed by the question : but the old gentleman quickly put him out of his pain by answering it himself. “ Why, by a judicious choice of the variety that is to produce our entertainment. If the various doublings of a hare only, or the changes of a game at whist, have afforded the variety of the day ; whatever has been the pleasure, improvement has been wanting. But, if the different customs, the policy, the trade of nations, the variety of soils, the manner of culture, the disposition of individuals, or the rise or fall of a state, have been impressed upon the mind ; besides the pleasure of the review, a power of creating new images is acquired. Fancy can combine the ideas which memory has treasured ; and when they have been reviewed and regulated by judgment, some scheme will result, by which commerce may be extended, agriculture improved, immorality restrained, and the prosperity of the state secured : of this, cousin John, you were not wholly ignorant before.” John acquiesced with a bow ; for though he had been a little bewildered, yet he understood by the tone of voice with which his uncle concluded the last sentence, that such acquiescence was expected. “ Upon this occasion,” continued Mr. Friendly, “ I must remark, though it is something foreign to my purpose, that variety has, by some philosophers, been considered as affording not only the pleasure and improvement, but even the measure of life ; for, of time in the abstract, we have no idea, and can conceive it only by the succession of ideas to each other ; thus, if we sleep without dreams, the moment in which we awake appears immediately to succeed that in which we began to slumber.”

A thicker gloom now fell upon John, and his countenance lengthened in proportion to his uncle’s lecture, the end of which he perceived was now be-

come more remote; for these remarks with respect to John were not impressed with the signature of truth, nor did they reflect any idea of his own; they were not

Something whose truth convinced at sight we find,
That gives us back the image of our mind:

POPE'S ESSAY ON CRIT.

with respect to John, therefore, they had no characteristic of wit; and if they contained knowledge, it was knowledge which John had no wish to acquire: the old gentleman, however, proceeded thus with great deliberation:

“But though curiosity should be principally directed to useful purposes, yet it should not always be repressed or diverted, when the use is not immediate or apparent: for he who first perceived the magnetic attraction, and applied it to various experiments, probably intended nothing more than amusement; and when the polarity of the needle was discovered, it was not in the pursuit of any project to facilitate navigation. I am, therefore, now about to gratify your curiosity, cousin, with a view of London, and all the variety that it contains.” Here John's countenance brightened, he roused himself on his seat, and looked eager with attention.

“As you have,” continued his uncle, “applied with great diligence to your grammar learning, I doubt not but you have also read many of our best English authors, especially our immortal Shakspeare; and I am willing that, before you enter upon a course of academic study, you should see the theatre.” John was going to express his joy, when his uncle increased it, by putting into his hand a Bank note of fifty pounds. “This,” said he, “under the direction of a gentleman, to whom I shall recommend you, will furnish you with proper apparel,

bear your expenses for a couple of months, and gratify you with all the entertainments of the town."

John could now bear some part in the conversation: he was much obliged to his uncle, and hoped he should live to make him amends, "for," says he, "one of our ushers, who was just returned from London before I left school, has made me long to see it: he says there is a man there who dances upon a wire no bigger than a packthread; and that there is a collection of all the strange creatures in the world."

John, who had uttered this with a broad grin, and expressed his delight from head to foot, was somewhat disconcerted when his uncle told him coolly, that though he would not have him leave London without seeing every thing in it that might justly raise curiosity, yet he hoped his notice was not principally attracted by objects which could convey no instruction, inspire no noble sentiment, nor move one tender passion. "I mentioned," says he, "Shakspeare, that mighty genius, whose sentiment can never be exhausted, and in whom new beauties are discovered at every view. That you may derive yet greater delight and advantage from the representation of his pieces, I will read you some historical and critical notes that I have been making during twenty years, after having read the first edition of his works, and every commentator that has either illustrated or obscured his meaning." The old gentleman then taking out and wiping his spectacles, opened his bureau, and produced the manuscript. "I am now," said he, "about to confer a favour upon you, which I do not yet intend for any other; for, as I shall continually enlarge this work, it will not be printed till I am dead." He then began to read, and John sat very silent, regaling himself with the anticipation of his own finery, the dex-

terity of the wire-dancer, and the variety of the savages that he was to visit in London. The old gentleman, who imagined that he was held motionless with attention, wonder, and delight, proceeded long in his lecture without once adverting to John for his explicit eulogium : but, at the end of a favourite passage, which closed with a distich of his own poetry, he ventured to steal his eyes from the paper, and glancing them upon John, perceived that he was fast asleep with his mouth open, and the Bank note in his hand.

Friendly, after having gazed upon him a few moments with the utmost astonishment and indignation, snatched away the note : and having roused him with a denunciation of resentment that touched those passions which Shakspeare could not touch, he thrust him out of the room, and shut the door upon him ; he then locked up his manuscript, and, after having walked many times backward and forward with great haste, he looked at his watch, and perceiving it to be near one in the morning, retired to bed with as little propensity to sleep as he had now left to his nephew.

No. 18. SATURDAY, JAN. 6, 1753.

*Duplex libelli dos est ; quod risum movet,
Et quod prudenti vitam consilio monet.* PHÆDRUS.

A twofold gift in this my volume lies ;
It makes you merry, and it makes you wise.

AMONG the fictions which have been intended for moral purposes, I think those which are distinguished by the name of Fables deserve a particular consideration.

A story or tale, in which many different characters are conducted through a great variety of events, may include such a number and diversity of precepts as, taken together, form almost a complete rule of life: as these events mutually depend upon each other, they will be retained in a series; and, therefore, the remembrance of one precept will almost necessarily produce the remembrance of another, and the whole moral, as it is called, however complicated, will be recollected without labour and without confusion.

In this particular, therefore, the story seems to have the advantage of the fable, which is confined to some single incident: for though a number of distinct fables may include all the topics of moral instruction, caution, and advice, which are contained in a story, yet each must be remembered by a distinct effort of the mind; and they will not recur in a series, because they have no connexion with each other.

The memory of them may, however, be more frequently revived by those incidents in life to which they correspond; and they will, therefore, more readily present themselves when the lessons which they teach should be practised.

Many, perhaps the greater number of those fables which have been transmitted to us as some of the most valuable remains of the simplicity and wisdom of antiquity, were spoken upon a particular occasion, and then the occasion itself was an index to the intent of the speaker, and fixed the moral of the fable: so, when the Samians were about to put to death a man who had abused a public trust, and plundered the commonwealth, the counsel of *Aisop* could not be overlooked or mistaken when he told them, that “a Fox would not suffer a swarm of flies, which had almost satiated themselves by suck-

ing his blood, to be driven away; because a new swarm might then come, and their hunger drain him of all the blood that remained."

Those which are intended for general use, and to general use it is perhaps easy to accommodate the rest, are of two kinds: one is addressed to the understanding, and the other to the passions.

Of the perceptive kind is that of the "Old Man, who, to teach his sons the advantage of unanimity, first directed them to break a number of rods that were bound up together; and when they found it impossible, bade them divide the bundle and break the rods separately, which they easily effected." In this fable no passion is excited; the address is to the understanding, and the understanding is immediately convinced.

That of the Old Hound belongs to the other class. When the toothless veteran had seized the stag, and was not able to hold him, he deprecates the resentment of his master, who had raised his arm for the blow, by crying out, "Ah! do not punish the impotence of age! strike me not, because my will to please thee has survived my power! If thou art offended with what I am, remember what I have been, and forgive me." Pity is here forcibly excited; and injurious resentment may be repressed, when an instance not equally strong recalls this to the mind.

Fables of the preceptive kind should always include the precept in the event, and the event should be related with such circumstances as render the precept sufficiently evident. As the incident should be simple, the inference should be in the highest degree natural and obvious.

Those that produce their effect upon the passions should excite them strongly, and always connect them with their proper objects.

I do not remember to have seen any collection, in which these rules have been sufficiently observed; in far the greater number there is a deficiency of circumstance, though there is a redundancy of language; there is, therefore, something to be added, and something to be taken away. Besides that, the peculiar advantages of this method of instruction are given up, by referring the precept to a long discourse, of which the fable is no more than the text, and with which it has so little connexion, that the incident may be perfectly remembered, and the laboured inference totally forgotten. A boy, who is but six years old, will remember a fable after having once heard it, and relate it in words of his own; but it would be the toil of a day to get the terms in which he heard it by heart; and, indeed, he who attempts to supply any deficiency in a fable, by tacking a dissertation to the end of it, appears to me to act just as wisely as if, instead of clothing a man whom he found naked, he should place a load upon his shoulders.

When the moral effect of fable had been thus brought to depend, not upon things, but upon words; the arrangement of these words into verse, was thought to be a happy expedient to assist the memory; for in verse words must be remembered in a regular series, or the measure and cadence will not be preserved: the measure and cadence, therefore, discover any confusion or defect, not to the understanding, but to the ear; and show how the confusion may be regulated and the defect supplied. The addition of rhyme was another advantage of the same kind; and this advantage was greater, as the rhyme was more frequently repeated. But if the fable is perfect in its kind this expedient is unnecessary; and much less labour is required to include an evident precept in an incident than to measure

the syllables in which it is related, and place two words of a similar sound at the end of every couplet. Besides, in all verse, however familiar and easy, the words are necessarily thrown out of the order in which they are commonly used; and, therefore, though they will be more easily recollected, the sense which they contain will not be equally perspicuous.

I would not, however, be thought to deny, that verse is at least an ornament to this species of writing; nor to extend my censure to those short stories which, though they are called fables, are written upon a more extensive plan, and are intended for more improved understandings.

But as fables have been told by some in verse, that they might be more easily remembered, they have been related by others in a barbarous jargon of hackneyed phrases, that they might be more easily understood.

It has been observed of children, that they are longer before they can pronounce perfect sounds, because perfect sounds are not pronounced to them; and that they repeat the gibberish of the nurse, because nothing better has been proposed to them for imitation; and how should the schoolboy write English in grammatical purity, when all that he reads, except a foreign language and a literal translation, is written with all the licence of extempore expression, without propriety of idiom or regularity of combination, and abounds with absurdities that haste only can excuse in a speaker?

The fables of *Æsop*, for so they are all called, are often first exhibited to youth, as examples of the manner in which their native language is written; they should therefore be pure in the highest degree, though not pompous: and it is surely an affront to the understanding to suppose that any language

would become more intelligible by being rendered less perfect.

But the fables that are addressed to the passions, besides the imperfections which they share in common with those that are addressed to the understanding, have others peculiar to themselves; sometimes the passion is not moved with sufficient force, and sometimes it is not connected with a fit object.

When the Fox decoys the poor Goat into a well, in order to leap out from his horns, and leaves him to perish with a witty remark, that "if his wisdom had been proportioned to his beard, he would not have been so easily overreached," the goat is not so much the object of pity as contempt; but of contempt guileless simplicity, caught in the snare of cunning, cannot surely be deemed a proper object. In the fox there appears a superiority which not only preserves him from scorn, but even from indignation: and, indeed, the general character of Reynard is by no means fit for imitation; though he is frequently the hero of the fable, and his conduct affords the precept for which it is written.

But though I have made a general division of fable into two kinds, there is yet a third, which, as it is addressed both to the understanding and the passions, is consequently more forcible and perfect.

Of this number is that of the Sick Kite, who requested of his mother to petition the Gods for his recovery, but was answered, "Alas! to which of the Gods can I sacrifice? for which of their altars hast thou not robbed?" The precept that is here inculcated is early piety, and the passion that is excited is terror; the object of which is the despair of him who perceives himself to be dying, and has reason to fear that his very prayer is an abomination.

There are others which, though they are addressed to the understanding, do yet excite a passion which condemns the precept.

When the melodious complaint of the Nightingale had directed a hungry Hawk to the thorn on which she sung, and he had seized her with his talons, she appealed from his hunger to his mercy: "I am," said she, "little else than voice: and if you devour me, there will be no proportion between my loss and your gain; your hunger will be rather irritated than appeased by so small a morsel, but all my powers of enjoyment will cease for ever; attack, therefore, some larger bird."—Here the Hawk interrupted her: "He was not disposed," he said, "to controvert what she had advanced; but he was too wise to suffer himself to be persuaded by any argument to quit a certain for a contingent good."

Who that reads this fable does not pity the Nightingale, and in his heart condemn the Hawk, whose cruel prudence affords the lesson?

Instruction, in the strong language of Eastern metaphor, is called, "a light to our paths." The fables of Pagan mythologists may, therefore, be considered as a cluster of stars of the first magnitude, which, though they shine with a distinct influence, may be taken as one constellation; but, like stars, they only break the obscurity of night, they do not diffuse round us the splendours of day: it is by the sun of righteousness alone that we discover completely our duty and our interest, and behold that pattern of Divine Perfection which the Christian aspires to imitate, by "forgiving injuries, and returning good for evil."

By many of the fables which are still retained in our recollections, revenge is encouraged as a principle, and inculcated as a practice. "The Hare triumphs in the destruction of the Sparrow who had

insulted him, and the Thunny, in his last agonies, rejoices at the death of the Dolphin, whose pursuit had driven him upon a rock." These, if they will not admit of another turn, should without question be omitted; for the mischievous effect of the fable will be remembered as an example that justifies the violence of sudden resentment, and cannot be prevented by a laboured comment, which is never read but as a task, and therefore immediately forgotten.

I think many others may be greatly improved; the practice of virtue may be urged from higher motives, the sentiments may be elevated, and the precepts in general rendered more striking and comprehensive.

I shall conclude this paper with the fable of the Dog and Shadow, which, as it is commonly told, censures no quality but greediness, and only illustrates the trite proverb, "All covet, all lose."

"A dog, who was crossing a rivulet with a piece of flesh in his mouth, perceived his shadow in the water, which he mistook for another dog with another piece of flesh. To this he knew he had no right, and yet he could not forbear catching at it; but instead of getting a new prize, he dropped that which he possessed into the water. He saw the smooth surface break into many waves, and the dog whom he had attempted to injure disappear: he perceived at once his loss, his folly, and his fault; and in the anguish of regret cried out, 'How righteous and how wise are the Gods! since whatever seduces to evil, though but a shadow, becomes the instrument of punishment.'"

No. 19. TUESDAY, JAN. 9, 1753.

Quodcunque ostendis mihi sic, incredulus odi. HOR.

The monstrous tale, incredulous I hate.

THE repeated encomiums on the performances of the Animal Comedians, exhibited at Mrs. Midnight's Oratory, induced me the other evening to be present at her entertainment. I was astonished at the sagacity of the monkeys; and was no less amazed at the activity of the other quadrupeds;—I should have rather said, from a view of their extraordinary elevations, bipeds.

It is a peculiar happiness to me, as an Adventurer, that I sally forth in an age which emulates those heroic times of old, when nothing was pleasing but what was unnatural. Thousands have gaped at a wire dancer daring to do what no one else would attempt, and thousands still gape at greater extravagances in pantomime entertainments. Every street teems with incredibilities; and if the great mob have their little theatre in the Hay-market, the small vulgar can boast their cheaper diversions in two enormous bears, that jauntily trip it to the light tune of a Caledonian jig.

The amazing docility of these heavy animals made me at first imagine that they had been placed under the tuition of certain artists who by their advertisements profess to instruct "Grown gentlemen in the modern way of footing;" but I have been since informed that the method of teaching them this modern way of footing was, by placing red-hot iron plates alternately under each hind leg, and in

quicker or slower succession as the variations of the tune required.

That the intellectual faculties of brutes may be exerted beyond the narrow limits which we have hitherto proudly assigned to their capacities, I saw a sufficient proof in Mrs. Midnight's dogs and monkeys. Man differs less from beasts, in general, than these seem to approach to man in rationality. But while I applaud their exalted genius, I am in pain for the rest of their kindred, both of the Canine and Cereopithecian species. The price of monkeys has been considerably raised since the appearance of Signior Ballard's Cavaliers: and I hear that this inimitable preceptor gives lectures to the monkeys of persons of quality at their own houses. Lady Bridget has destroyed three sets of china in teaching her pug to hand about the cups, and sip tea with the air of Beau Blossom; and Miss Fanny has been labouring incessantly to qualify her dear pretty creature to make one at the brag-table.

But as these animals are of foreign extraction, I must confess my concern is yet greater for my fellow natives. English liberty should be universal as the sun, and I am jealous even for the prerogative of our dogs. Lady Bright's lap-dog, that used to repose on downy cushions, or the softer bosom of its mistress, is now worried every hour with begging on its diminutive hind legs, and endeavouring to leap over fan sticks: Captain Storm's little greyhound is made to ape the fierce fellows of the cockade in a red coat and a sword; whilst Mrs. Fanciful's Chloe is swathed up in a long sack, and sinking beneath the weight of an enormous hoop. Every boarding house romp and wanton schoolboy is employed in perverting the end of the canine creation; and I wish the prevalence of Mrs. Midnight's

example may not extend so far that hounds shall be no longer broke to the field service, but instructed only to climb up ladders, and troll wheelbarrows.

After what has been said, I shall make no apology for printing the following letter, as it was elegantly done into English at Stockholm, and transmitted to me by the publisher of the *Swede-lante Magazine*, an ingenious gentleman, who has done me the honour of inserting several of my lucubrations in his most comprehensive monthly undertaking.

“ TO MR. —, THE GRAND ADVENTURER IN
BRITAIN.

“ MOST LEARNED SIR, *Stockholm, 23 Dec. 1752.*

“ MY worthy good friend Isaac Gilderstein, book-merchant, having engaged to further this to your excellency, I most humbly request that you would make known to your polite, &c. &c. &c. nation, that I intend shortly to come over, and to entertain you in a new and most inimitable manner.

“ Seeing that the Chien Savant, and other most amazing learned animals, have met with so gracious a reception in your grand city, I propose to exhibit unto your good nation a concert of vocal and instrumental music, to be performed by animals only; and afterwards to entertain you with several grand feats of activity; as also with the balance and the dance.

“ My performances of instrumental music, great sir, will consist of a select number of Italian cats, for the violin, violincello, and bass-viol; a German ass for the kettle-drum; and a complete set of Spanish hogs of different age and tone of voice for the organ concertos.

“ But my vast labour was to procure harmonious voices, and to confine them to proper time and measure. I have taught some of your English mastiffs to bark in bass, and some guinea-pigs to squeak in

treble; my cats also join in the vocal parts. I contrived divers means of death for swans; but though the ancients are so full of praises on their expiring melody, I could not get a single note from them better than the squall of a goose. However, I shall have a most charming grand chorus of frogs from the fens of Holland: the words, profound sir, you too well know, Aristophanes has furnished to my hand in Greek—Βρεκεκεκεξ κοαξ κοαξ—which a Leyden Professor translated for me, Brekekekex koax koax. Besides these, I shall present you with a duet in recitativo between a parrot and a magpie.

“My entertainments of dancing and the like will consist of a company of Norway rats who are to move in a coranto, while my cats fiddle to them. A fox will dance a minuet with a goose; and a greyhound the rigadoun with a hare. I have trained up an Elephant, who will perform several tricks in what you call the sleight of hand; he will tumble with a castle on his back, and show several balances upon the slack-rope with his trunk. Many other surprising feats will my animals perform, too tedious to mention in this address; and, therefore, great Adventurer, I shall trouble your tired patience with the mentioning of one only. I have instructed the tamest of my cats to open her jaws at the word of command, into which I put a bit of toasted cheese, and the least of my mice jumps in and nibbles the bait: at that instant my cat closes her mouth upon him: after which, to the great astonishment of all beholders, my cat opens her jaws again, and the mouse leaps out alive upon the stage; and then they both present the good company with a jig.

“As I am determined my whole theatre shall consist of only animal performers, I must acquaint you likewise, that I am teaching two squirrels to sweep the stage with their tails: and, if it be al-

lowed me to call in assistance from fishes, I shall not despair of being able, though it will require much time and practice, to make a lobster snuff the candles with his claw.

“Other particulars, most worthy sir, I shall beg leave to defer till I have the extreme honour of kissing your hands in England, and am,

“Most revered and respectable patron,

“With the profoundest humiliation,

“Your devoted slave and servant,

A.

“GUSTAVUS GOOTENRUYSCHÉ.”

No. 20. SATURDAY, JANUARY 13, 1753.

— *Quid violentius aure tyranni.* JUV.

Rough truth soon irritates a tyrant's ear.

BY which of the Indian sages of antiquity the following story was written, or whether the people of the East have any remote tradition upon which it is founded, is not known: but it was probably related in the first person, to give it an air of greater dignity, and render its influence more powerful: nor would it, perhaps, appear altogether incredible, to people among whom the Metempsychosis is an article of faith, and the visible agency of superior beings admitted without scruple.

Amurath, sultan of the east, the judge of nations, the disciple of adversity, records the wonders of his life: let those who presumptuously question the ways of Providence blush in silence and be wise; let the proud be humble and obtain honour; and let the sensual reform and be happy.

The angel of death closed the eyes of the sultan

Abradin my father, and his empire descended to me in the eighteenth year of my age. At first my mind was awed to humility, and softened with grief; I was insensible to the splendour of dominion, I heard the addresses of flattery with disgust, and received the homage of dependent greatness with indifference. I had always regarded my father not only with love but reverence; and I was now perpetually recollecting instances of his tenderness, and reviewing the solemn scene in which he recommended me to heaven in imperfect language, and grasped my hand in the agonies of death.

One evening, after having concealed myself all day in his chamber, I visited his grave: I prostrated myself on his tomb: sorrow overflowed my eyes, and devotion kindled in my bosom. I felt myself suddenly smitten on the shoulder as with a rod; and looking up, I perceived a man whose eyes were piercing as light, and his beard whiter than snow. "I am," said he, "the Genius Syndarac, the friend of thy father Abradin, who was the fear of his enemies, and the desire of his people; whose smile diffused gladness like the lustre of the morning, and whose frown was dreadful as the gathering of a tempest: resign thyself to my influence, and thou shalt be like him." I bowed myself to the earth in token of gratitude and obedience, and he put a ring on the middle finger of my left hand, in which I perceived a ruby of a deep colour and uncommon brightness. "This ring," said he, "shall mark out to thee the boundaries of good and evil; that, without weighing remote consequences, thou mayest know the nature and tendency of every action. Be attentive, therefore, to the silent admonition; and when the circle of gold shall by a sudden contraction press thy finger, and the ruby shall grow pale, desist immediately from what thou shalt be doing, and mark

down that action in thy memory as a transgression of the rule of right: keep my gift as a pledge of happiness and honour, and take it not off for a moment." I received the ring with a sense of obligation which I strove to express, and an astonishment that compelled me to be silent. The Genius perceived my confusion, and turning from me with a smile of complacency immediately disappeared.

During the first moon I was so cautious and circumspect that the pleasure of reflecting that my ring had not once indicated a fault was lessened by a doubt of its virtue. I applied myself to public business; my melancholy decreased as my mind was diverted to other objects; and lest the youth of my court should think that recreation was too long suspended, I appointed to hunt the lion. But though I went out to the sport rather to gratify others than myself, yet my usual ardour returned in the field; I grew warm in the pursuit, I continued the chase, which was unsuccessful, too long, and returned fatigued and disappointed.

As I entered the Seraglio, I was met by a little dog that had been my father's, who expressed his joy at my return by jumping round me, and endeavouring to reach my hand: but as I was not disposed to receive his caresses, I struck him in the fretfulness of my displeasure so severe a blow with my foot, that it left him scarce power to crawl away and hide himself under a sofa in a corner of the apartment. At this moment I felt the ring press my finger, and looking upon the ruby, I perceived the glow of its colour abated.

I was at first struck with surprise and regret; but surprise and regret quickly gave way to disdain. "Shall not the Sultan Amurath," said I, "to whom a thousand kings pay tribute, and in whose hand is the life of nations, shall not Amurath strike a dog

that offends him without being reproached for having transgressed the rule of right?" My ring again pressed my finger, and the ruby became more pale: immediately the palace shook with a burst of thunder, and the genius Syndarac again stood before me.

"Amurath," said he, "thou hast offended against thy brother of the dust; a being, who, like thee, has received from the Almighty a capacity of pleasure and pain: pleasure which caprice is not allowed to suspend, and pain which justice only has a right to inflict. If thou art justified by power, in afflicting inferior beings, I should be justified in afflicting thee: but my power yet spares thee, because it is directed by the laws of sovereign goodness, and because thou mayest yet be reclaimed by admonition. But yield not to the impulse of quick resentment, nor indulge in cruelty the frowardness of disgust, lest by the laws of goodness I be compelled to afflict thee; for he that scorns reproof must be reformed by punishment, or lost for ever."

At the presence of Syndarac I was troubled, and his words covered me with confusion: I fell prostrate at his feet, and heard him pronounce with a milder accent, "Expect not henceforth that I should answer the demands of arrogance, or gratify the security of speculation: confide in my friendship, and trust implicitly to thy ring."

As the chase had produced so much infelicity, I did not repeat it; but invited my nobles to a banquet, and entertained them with dancing and music. I had given leave that all ceremony should be suspended, and that the company should treat me not as a sovereign but an equal, because the conversation would otherwise be enumbered or restrained; and I encouraged others to pleasantry by indulging the luxuriancy of my own imagination. But though

I affected to throw off the trappings of royalty, I had not sufficient magnanimity to despise them. I enjoyed the voluntary deference which was paid me, and was secretly offended at Alibeg my visier, who endeavoured to prevail upon the assembly to enjoy the liberty that had been given them, and was himself an example of the conduct that he recommended. I singled out as the subject of my raillery the man who alone deserved my approbation: he believed my condescension to be sincere, and imagined that he was securing my favour by that behaviour which had incurred my displeasure; he was, therefore, grieved and confounded to perceive that I laboured to render him ridiculous and contemptible: I enjoyed his pain, and was elated at my success; but my attention was suddenly called to my ring, and I perceived the ruby change colour. I desisted for a moment; but some of my courtiers having discovered and seconded my intention, I felt my vanity and my resentment gratified: I endeavoured to wash away the remembrance of my ring with wine; my satire became more bitter, and Alibeg discovered yet greater distress. My ring again reproached me; but I still persevered: the visier was at length roused to his defence; probably he had discovered and despised my weakness; his replies were so poignant that I became outrageous, and descended from raillery to invective: at length, disguising the anguish of his mind with a smile, "Amurath," said he, "if the sultan should know that after having invited your friends to festivity and merriment, you had assumed his authority and insulted those who were not aware that you disdained to be treated with the familiarity of friendship, you would certainly fall under his displeasure." The severity of this sarcasm, which was extorted by long provocation from a man warmed with wine, stung me with

intolerable rage: I started up, and spurning him from the table, was about to draw my poniard, when my attention was again called to my ring; and I perceived, with some degree of regret, that the ruby had faded almost to a perfect white.

But instead of resolving to be more watchful against whatever might bring me under this silent reproof, I comforted myself, that the genius would no more alarm me with his presence. The irregularities of my conduct increased almost imperceptibly, and the intimations of my ring became proportionably more frequent though less forcible, till at last they were so familiar that I scarce remarked when they were given and when they were suspended.

It was soon discovered that I was pleased with servility; servility, therefore, was practised, and I rewarded it sometimes with a pension and sometimes with a place. Thus the government of my kingdoms was left to petty tyrants, who oppressed the people to enrich themselves. In the meantime I filled my seraglio with women, among whom I abandoned myself to sensuality, without enjoying the pure delight of that love which arises from esteem. But I had not yet stained my hands with blood, nor dared to ridicule the laws which I neglected to fulfill.

My resentment against Alibeg, however unjust, was inflexible, and terminated in the most perfect hatred; I degraded him from his office; but I still kept him at court, that I might embitter his life by perpetual indignities, and practise against him new schemes of malevolence.

Selima, the daughter of this prince, had been intended by my father for my wife; and the marriage had been delayed only by his death; but the pleasure and the dignity that Alibeg would derive from this alliance had now changed my purpose. Yet such was the beauty of Selima that I gazed with

desire; and such was her wit that I listened with delight. I therefore resolved, that I would if possible seduce her to voluntary prostitution; and that when her beauty should yield to the charm of variety, I would dismiss her with marks of disgrace. But in this attempt I could not succeed; my solicitations were rejected, sometimes with tears and sometimes with reproach. I became every day more wretched by seeking to bring calamity upon others: I considered my disappointment as the triumph of a slave, whom I wished but did not dare to destroy; and I regarded his daughter as the instrument of my dishonour. Thus the tenderness, which before had often shaken my purpose, was weakened; my desire of beauty became selfish and as sordid an appetite as my desire of food; and as I had no hope of obtaining the complete gratification of my lust and my revenge, I determined to enjoy Selima by force, as the only expedient to alleviate my torment.

She resided by my command in an apartment of the seraglio, and I entered her chamber at midnight by a private door of which I had a key; but with inexpressible vexation I found it empty. To be thus disappointed in my last attempt, at the very moment in which I thought I had insured success, distracted me with rage; and instead of returning to my chamber, and concealing my design, I called for her women. They ran in pale and trembling; I demanded the lady: they gazed at me astonished and terrified, and then looking upon each other stood silent: I repeated my demand with fury and execration, and to enforce it called aloud for the ministers of death: they then fell prostrate at my feet, and declared with one voice that they knew not where she was; that they had left her, when they were dismissed for the night, sitting on a sofa, pensive and alone; and that no person had since to their knowledge passed in or out of her apartment.

No. 21. TUESDAY, JAN. 16, 1753.

*Si genus humanum et mortalia temnitis arma;
At sperate Deos memores fandi atque nefandi.* VIRG.

Of mortal justice if thou scorn the rod—
Believe and tremble, thou art judged of God.

IN this account, however incredible, they persisted without variation; and, having filled the palace with alarm and confusion, I was obliged to return without gaining any intelligence by what means I had been baffled, or on whom to turn my resentment. I reviewed the transactions of the night with anguish and regret, and bewildered myself among the innumerable possibilities that might have produced my disappointment. I remembered that the windows of Selima's apartment were open, and I imagined that she might that way have escaped into the gardens of the seraglio. But why should she escape who had never been confined? If she had designed to depart, she might have departed by day. Had she an assignation? and did she intend to return, without being known to have been absent? This supposition increased my torment: because, if it was true, Selima had granted to my slave that which she had refused to me. But as all these conjectures were uncertain, I determined to make her absence a pretence to destroy her father.

In the morning I gave orders that he should be seized and brought before me; but while I was yet speaking, he entered, and prostrating himself, thus anticipated my accusation: "May the Sultan Amurath, in whose wrath the angel of death goes forth, rejoice for ever in the smile of Heaven! Let the wretched Alibeg perish; but let my lord remember Selima with mercy: let him dismiss the slave i-

whom he ceases to delight." I heard no more, but cried out, "Darest thou to mock me with a request, to dismiss thy daughter whom thou hast stolen! thou, whose life, that has been so often forfeited, I have yet spared! Restore her within one hour, or affronted mercy shall give thee up." "O!" said he, "let not the mighty sovereign of the east sport with the misery of the weak: if thou hast doomed us to death, let us die together."

Though I was now convinced that Alibeg believed that I had confined Selima and decreed her death, yet I resolved to persist in requiring her at his hands: and therefore dismissed him with a repetition of my command, to produce her within an hour upon pain of death.

My ring, which during this series of events had given perpetual intimations of guilt, which were always disregarded, now pressed my finger so forcibly that it gave me great pain, and compelled my notice. I immediately retired, and gave way to the discontent that swelled my bosom. "How wretched a slave is Amurath to an invisible tyrant! a being, whose malevolence or envy has restrained me in the exercise of my authority as a prince, and whose cunning has contrived perpetually to insult me by intimating that every action of my life is a crime! How long shall I groan under this intolerable oppression! This accursed ring is the badge and the instrument of my subjection and my dishonour: he who gave it is now, perhaps, in some remote region of the air; perhaps, he rolls some planet in its orbit, agitates the southern ocean with a tempest, or shakes some distant region with an earthquake; but wherever he is, he has surely a more important employ than to watch my conduct. Perhaps he has contrived this Talisman only to restrain me from the enjoyment of some good which he wishes to

withhold. I feel that my desires are controled; and to gratify these desires is to be happy." As I pronounced these words I drew off the ring, and threw it to the ground with disdain and indignation: immediately the air grew dark; a cloud burst in thunder over my head, and the eye of Syndarac was upon me. I stood before him motionless and silent; horror thrilled in my veins, and my hair stood upright. I had neither power to deprecate his anger, nor to confess my faults. In his countenance there was a calm severity; and I heard him pronounce these words: "Thou hast now, as far as it is in thy own power, thrown off humanity, and degraded thy being: thy form, therefore, shall no longer conceal thy nature, nor thy example render thy vices contagious." He then touched me with his rod; and while the sound of his voice yet vibrated in my ears, I found myself in the midst of a desert, not in the form of a man, but of a monster, with the fore parts of my body like a wolf, and the hinder parts like a goat. I was still conscious to every event of my life, and my intellectual powers were continued, though my passions were irritated to frenzy. I now rolled in the sand in an agony not to be described; and now hastily traversed the desert, impelled only by the vain desire of flying from myself. I now bellowed with rage, and now howled in despair; this moment I breathed execrations against the Genius, and the next reproached myself for having forfeited his friendship.

By this violent agitation of mind and body, the powers of both were soon exhausted: I crawled into a den which I perceived near me, and immediately sunk down in a state of insensibility. I slept, but sleep, instead of prolonging, put an end to this interval of quiet. The Genius still terrified me with his presence; I heard his sentence repeated, and

felt again all the horrors of my transformation. When I awaked, I was not refreshed: calamity, though it is compelled to admit slumber, can yet exclude rest. But I was now roused by hunger; for hunger, like sleep, is irresistible.

I went out in search of prey; and if I felt any alleviation of misery, beside the hope of satisfying my appetite, it was in the thought of tearing to pieces whatever I should meet, and inflicting some part of the evil which I endured; for though I regretted my punishment, I did not repent of my crimes; and as I imagined Syndarac would now neither mitigate nor increase my sufferings, I was not restrained, either by hope or fear, from indulging my disposition to cruelty and revenge. But while I was thus meditating the destruction of others, I trembled lest by some stronger savage I should be destroyed myself.

In the midst of this variety of torment, I heard the cry of dogs, the trampling of horses, and the shouts of the hunters; and such is the love of life, however wretched, that my heart sunk within me at the sound. To hide myself was impossible, and I was too much enfeebled either to fly or resist. I stood still till they came up. At first they gazed at me with wonder, and doubted whether they should advance; but at length a slave threw a net over me, and I was dragged to the city.

I now entered the metropolis of my empire, amidst the noise and tumult of a rabble, who the day before would have hid themselves at my presence. I heard the sound of music at a distance: the heralds approached, and Alibeg was proclaimed in my stead. I was now deserted by the multitude, whose curiosity was diverted by the pomp of the procession; and was conducted to the place where other savages are kept, which custom has considered as part of the regalia.

My keeper was a black slave whom I did not remember ever to have seen, and in whom it would indeed have been a fatal presumption to have stood before me. After he had given me food, and the vigour of nature was restored, he discovered in me such tokens of ferocity that he suffered me to fast many hours before I was again fed. I was so enraged at this delay that, forgetting my dependence, I roared horribly when he again approached me: so that he found it necessary to add blows to hunger, that he might gain such an ascendancy over me as was suitable to his office. By this slave, therefore, I was alternately beaten and famished, till the fierceness of my disposition being suppressed by fear and languor, a milder temper insensibly stole upon me; and a demeanour that was begun by constraint was continued by habit.

I was now treated with less severity, and strove to express something like gratitude, that might encourage my keeper to yet greater kindness. His vanity was flattered by my submission: and, to show as well his courage as the success of his discipline, he ventured sometimes to caress me in the presence of those whose curiosity brought them to see me. A kind of friendship thus imperceptibly grew between us, and I felt some degree of the affection that I had feigned. It happened that a tiger, which had been lately taken, broke one day into my den while my keeper was giving me my provision, and leaping upon him, would instantly have torn him to pieces, if I had not seized the savage by the throat, and dragged him to the ground: the slave presently dispatched him with his dagger, and turned about to caress his deliverer: but starting suddenly backward, he stood motionless with astonishment, perceiving that I was no longer a monster but a dog.

I was myself conscious of the change which had

again passed upon me, and leaping out of my den, escaped from my confinement. This transformation I considered as the reward of my fidelity, and was, perhaps, never more happy than in the first moments of my escape; for I reflected, that as a dog my liberty was not only restored but ensured; I was no longer suspected of qualities which rendered me unfit for society; I had some faint resemblance of human virtue, which is not found in other animals, and therefore hoped to be more generally caressed. But it was not long before this joy subsided in the remembrance of that dignity from which I had fallen, and from which I was still at an immeasurable distance. Yet I lifted up my heart in gratitude to the power who had once more brought me within the circle of nature. As a brute I was more thankful for a mitigation of punishment than as a king I had been for offers of the highest happiness and honour. And who, that is not taught by affliction, can justly estimate the bounties of Heaven?

As soon as the first tumult of mind was passed, I felt an irresistible inclination once more to visit the apartments of my seraglio. I placed myself behind an Emir whom I knew to have been the friend of Alibeg, and was permitted to follow him into the presence. The persons and the place, the retrospection of my life which they produced, and the comparison of what I was with what I had been, almost overwhelmed me. I went, unobserved, into the garden, and lay down under the shade of an almond tree, that I might indulge those reflections which, though they oppressed me with melancholy, I did not wish to lose.

I had not been long in this place, before a little dog, which I knew to be the same that I spurned from me when he caressed me at my return from

hunting, came and fawned at my feet. My heart now smote me, and I said to myself, "Dost thou know me under this disguise? Is thy fidelity to thy lord unshaken? Cut off as I am from the converse of mankind, hast thou preserved for me an affection which I once so lightly esteemed, and requited with evil? This forgetfulness of injury, and this steady friendship, are they less than human, or are they more?" I was not prevented by these reflections from returning the caresses that I received; and Alibeg, who just then entered the garden, took notice of me, and ordered that I should not be turned out.

In the Seraglio I soon learned, that a body which was thought to be mine was found dead in the chamber; and that Alibeg had been chosen to succeed me, by the unanimous voice of the people; but I gained no intelligence of Selima, whose apartment I found in the possession of another, and for whom I had searched every part of the palace in vain. I became restless; every place was irksome; a desire to wander prevailed; and one evening I went out at the garden gate, and, traveling till midnight, I lay down at the foot of a sycamore tree and slept.

In the morning I beheld with surprise a wall of marble that seemed to reach to heaven, and gates that were sculptured with every emblem of delight. Over the gate was inscribed in letters of gold, "Within this wall liberty is unbounded, and felicity complete: Nature is not oppressed by the tyranny of religion, nor is pleasure awed by the frown of virtue. The gate is obedient to thy wish, whosoever thou art; enter, therefore, and be happy."

When I read this inscription my bosom throbbed with tumultuous expectation: but my desire to enter

was repressed by the reflection, that I had lost the form, in which alone I could gratify the appetites of a man. Desire and curiosity were notwithstanding predominant: the door immediately opened inward; I entered, and it closed after me.

No. 22. SATURDAY, JAN. 20, 1753.

Rursus et in veterem fato revoluta figuram. VIRG.

His native form at length by fate restored.

BUT my ears were now stunned with the dissonance of riot, and my eye sickened at the contortions of misery: disease was visible in every countenance, however otherwise impressed with the character of rage, of drunkenness, or of lust. Rape and murder, reveling and strife filled every street and every dwelling.

As my retreat was cut off, I went forward with timidity and circumspection; for I imagined that I could no otherwise escape injury than by eluding the notice of wretches whose propensity to ill was restrained by no law, and I perceived too late, that to punish vice is to promote happiness.

It was now evening, and that I might pass the night in greater security, I quitted the public way, and perceiving a house that was encircled by a moat, I swam over to it, and chose an obscure corner of the area for my asylum. I heard from within the sound of dancing and music: but after a short interval, was alarmed with the menaces of rage, the shrieks of terror, and the wailings of distress. The window of the banqueting room flew

open, and some venison was thrown out, which fell just at my feet. As I had eaten nothing since my departure from the Seraglio, I regarded this as a fortunate accident; and after the pleasure of an unexpected repast, I again lay down in expectation of the morning, with hope and fear; but in a short time many persons rushed from the house with lights, and seemed solicitous to gather up the venison which had been thrown out; but not being able to find it, and at the same time perceiving me, they judged that I had devoured it. I was immediately seized and led into the house: but as I could not discover that I was the object either of malignity or kindness, I was in doubt what would be the issue of the event. It was not long before this doubt was resolved; for I soon learned from the discourse of those about me, that I was suspected to have eaten poison, which had been intended for another, and was secured, that the effect might either remove or confirm the suspicion. As it was not expected that the poison would immediately operate, I was locked up in a room by myself, where I reflected upon the cause and the event of my confinement, with inexpressible anguish, anxiety, and terror.

In this gloomy interval a sudden light shone round me; and I found myself once more in the presence of the Genius. I crawled towards him trembling and confounded, but not utterly without hope. "Yet a few moments," said he, "and the angel of death shall teach thee that the wants of nature cannot be supplied with safety, where the inordinate appetites of vice are not restrained. Thy hunger required food; but the lust and revenge of others have given thee poison." My blood grew chill as he spake: I discovered and abhorred my folly: but while I wished to express my contrition,

I fell down in an agony: my eyes failed me, I shivered, was convulsed, and expired.

That spark of immaterial fire which no violence can quench, rose up from the dust which had thus been restored to the earth, and now animated the form of a dove. On this new state of existence I entered with inexpressible delight; I imagined that my wings were not only a pledge of safety, but of the favour of Syndarac, whom I was now more than ever solicitous to please. I flew immediately from the window, and turning towards the wall through which I had entered, I endeavoured to rise above it, that I might quit for ever a place in which guilt and wretchedness were complicated in every object, and which I now detested as much as before I had desired. But over this region a sulphureous vapour hovered like a thick cloud, which I had no sooner entered than I fell down panting for breath, and had scarce strength to keep my wings sufficiently extended to break my fall. It was now midnight, and I alighted near the mouth of a cave, in which I thought there appeared some faint glimmerings of light. Into this place I entered without much apprehension; as it seemed rather to be the retreat of penitence than the recess of luxury: but lest the noise of my wings should discover me to any hateful or mischievous inhabitant of this gloomy solitude, I entered in silence and upon my feet. As I went forward the cave grew wider: and, by the light of a lamp which was suspended from the roof, I discovered a hermit listening to a young lady, who seemed to be greatly affected with the events which she was relating. Of the hermit I had no knowledge; but the lady I discerned to be Selima. I was struck with amazement at this discovery; I remembered with the deepest contrition my attempts upon her virtue, and I now secretly rejoiced that

she had rendered them ineffectual. I watched her lips with the utmost impatience of curiosity, and she continued her narrative.

“ I was sitting on a sofa one evening after I had been caressed by Amurath, and my imagination kindled as I mused. Why, said I aloud, should I give up the delights of love with the splendour of royalty? Since the presumption of my father has prevented my marriage, why should I not accept the blessings that are still offered! Why is desire restrained by the dread of shame? and why is the pride of virtue offended by the softness of nature? Immediately a thick cloud surrounded me; I felt myself lifted up and conveyed through the air with incredible rapidity. I descended, the cloud dissipated, and I found myself sitting in an alcove, by the side of a canal that encircled a stately edifice and a spacious garden. I saw many persons pass along; but discovered in all something either dissolute or wretched, something that alarmed my fears or excited my pity. I suddenly perceived many men with their swords drawn, contending for a woman, who was forced along irresistibly by the crowd, which moved directly towards the place in which I was sitting. I was terrified, and looked round me with eagerness, to see where I could retreat for safety. A person richly dressed perceived my distress, and invited me into the house which the canal surrounded. Of this invitation I hastily accepted with gratitude and joy; but I soon remarked several incidents which filled me with new perplexity and apprehension. I was welcomed to a place in which infamy and honour were equally unknown; where every wish was indulged without the violation of any law, and where the will was therefore determined only by appetite. I was presently surrounded by women, whose behaviour covered me with blushes; and though I rejected the caresses of

the person into whose power I was delivered, yet they became jealous of the distinction with which he treated me: my expostulations were not heard, and my tears were treated with merriment: preparations were made with reveling and jollity; I was invited to join the dance, and upon my refusal was entertained with music. In this dreadful situation I sighed thus to myself: How severe is that justice which transports those who form licentious wishes to a society in which they are indulged without restraint! Who shall deliver me from the effects of my own folly? who shall defend me against the vices of others? At this moment I was thus encouraged by the voice of some invisible being, ‘The friends of virtue are mighty; reject not their protection; and thou art safe.’ As I renounced the presumptuous wish which had once polluted my mind, I exulted in this intimation with an assurance of relief; and when supper was set before me, I suffered the principal lady to serve me with some venison; but the friendly voice having warned me that it was poisoned, I fell back in my seat and turned pale: the lady inquired earnestly what had disordered me; but instead of making a reply, I threw the venison from the window, and declared that she had intended my death. The master of the table, who perceived the lady to whom I spoke change countenance, was at once convinced that she had indeed attempted to poison me, to preserve that interest which as a rival she feared I should subvert. He rose up in rage, and commanded the venison to be produced; a dog that was supposed to have eaten it was brought in: but before the event could be known, the tumult was become general, and my rival, after having suddenly stabbed her patron, plunged the same poniard in her own bosom.

“ In the midst of this confusion I found means t

escape, and wandered through the city in search of some obscure recess, where, if I received not the assistance which I hoped, death at least might secure my person from violation, and close my eyes on those scenes which, wherever I turned, filled me not only with disgust but with horror. By that Benevolent Power, who, as a preservative from misery, has placed in us a secret and irresistible disapprobation of vice, my feet have been directed to thee, whose virtue has participated in my distress, and whose wisdom may effect my deliverance."

I gazed upon Selima, while I thus learned the ardour of that affection which I had abused, with sentiments that can never be conceived but when they are felt. I was touched with the most bitter remorse, for having produced one wish that could stain so amiable a mind; and abhorred myself for having used the power which I derived from her tenderness to effect her destruction. My fondness was not less ardent, but it was more chaste and tender; desire was not extinguished, but it was almost absorbed in esteem. I felt a passion to which, till now, I had been a stranger: and the moment love was kindled in my breast, I resumed the form proper to the nature in which alone it can subsist, and Selima beheld Amurath at her feet. At my sudden and unexpected appearance, the colour faded from her cheeks, the powers of life were suspended, and she sunk into my arms. I clasped her to my breast, and, looking towards the hermit for his assistance, I beheld in his stead the friendly Genius, who had taught me happiness by affliction. At the same instant Selima recovered. "Arise," said Syndarac, "and look round." We looked round; the darkness was suddenly dissipated, and we perceived ourselves in the road to Golconda, and the spires of the city sparkled before us. "Go," said he, "Amurath, henceforth the husband of Se-

lima, and the father of thy people! I have revealed thy story to Alibeg in a vision; he expects thy return, and the chariots are come out to meet thee. Go, and I will proclaim before thee, Amurath, the sultan of the east, the judge of nations, the taught of heaven; Amurath, whose ring is equal to the ring of Solomon, returns to reign with wisdom, and diffuse felicity." I now lifted up my eyes, and beheld the chariots coming forward. We were received by Alibeg with sentiments which could not be uttered, and by the people with the loudest acclamations: Syndarac proclaimed our return, in thunder that was heard through all the nations of my empire; and has prolonged my reign in prosperity and peace.

For the world I have written, and by the world let what I write be remembered: for to none who hear of the ring of Amurath, shall its influence be wanting. Of this, is not thy heart a witness, thou whose eye drinks instruction from my pen! Hast thou not a monitor who reproaches thee in secret, when thy foot deviates from the path of virtue? Neglect not the first whispers of this friend to thy soul; it is the voice of a greater than Syndarac, to resist whose influence is to invite destruction.

No. 23. TUESDAY, JAN. 23, 1753.

——— *Quo fit, ut omnis*
Votivâ pateat veluti descripta tabellâ
Vita———

HOR.

In books the various scenes of life he drew,
 As votive tablets give the wreck to view.

AMONG the many Pocket Companions, New Memorandum Books, Gentlemen and Tradesmen's Daily Assistants, and other productions of the like

nature, calculated for the use of those who mix in the bustle of the world, I cannot but applaud those polite and elegant inventions, *The Ladies' Memorandum Books*, as these seem chiefly adapted to the more important business of pleasure and amusement, I shall not take upon me to determine which is the most preferable; each of them being, if you believe the solemn asseverations of their proprietors, "the best and most complete of its kind that has hitherto been published."

The utility of these little books, with respect to the fair sex, is on the first view apparent; as they are divided for each day of the week into distinct columns, allotted to the several branches of engagements, expenses, and occasional memorandums. These, indeed, comprehend every thing that can either attract their regard, or take up their time: I shall therefore point out some particular advantages that will arise from a right use and regulation of them.

With regard to engagements, it is very well known, what embarrassments, jealousies, and quarrels have arisen from an erroneous management in that most essential part of female transactions, the paying and receiving of visits. It has hitherto been usual to trust entirely in this point to the care of an illiterate footman, or heedless porter, who is to take account of all the raps at the door, and to enter the names of the several visitants in a regular journal. Hence it frequently happens that the bond of amity is dissolved, and perpetual variance created between families by the mistake or forgetfulness of a servant. Lady Formal and Mrs. Prim were once the most intimate females living: they curtsied to one another regularly at church and the playhouse, talked together wherever they met, and left their names once a month alternately at each other's house for several years; till it happened that lady Formal's

Swiss forgot to set down Mrs. Prim's last visit to her ladyship; which occasions them now to stare at one another like perfect strangers, while each considers the other as guilty of that most atrocious crime, the owing a visit. A card was sent two months beforehand to invite Mrs. Gadabout to a rout; but, by the negligence of the maid, it unfortunately miscarried, before the date of it was posted in the day book, and consequently she was prevented from going. The affront was unpardonable; her absence rendered one whist table useless; the neglect was told every where; and the innocent Mrs. Gadabout wonders at the reason why she is so seldom invited as a party in card assemblies. These lamentable mistakes are, therefore, effectually guarded against by the use of the memorandum book, which puts it in every lady's power to keep a more exact register of all her engagements, and to state the balance of visits fairly between debtor and creditor.

And as there is certainly no virtue more amiable, or of greater emolument than female economy, to which nothing contributes more than a just knowledge of expenses, the memorandum book has also wisely provided for this; in which, under the article of expenses, the lady may set down the particular sums laid out in masquerade tickets, subscription concerts, wax lights for routs, drums, or hurricanes, birthday suits, chair hire, and the like; she may also know the true balance between her winnings and losings, and make a due registry of her debts of honour. For want of this method, many widows of distinction have imperceptibly run out the whole income of their jointures in a few months, and been forced to retire the rest of the year into country lodgings; and many married ladies have been constrained to petition the brutes, their hus-

bands, for the advance of a quarter's pinmoney to satisfy the importunate dunnings of a needy honourable gamester.

The blank allotted for occasional memorandums may be filled up from time to time with the lie of the day, topics of scandal, names and abodes of milliners, descriptions of new fashions, and a hundred other circumstances of equal importance. This will greatly relieve the memory, and furnish an inexhaustible store of matter for polite conversation.

There is another very pleasing advantage arising from the use of these books, as we are informed by one of the compilers, who acquaints us, that, "if preserved, they will enable any lady to tell what business she has transacted, and what company [she has] been in every day during any period of her life." How enchanting, how rapturous must such a view prove to those who make a figure in the polite world! to live over their days again! to recall the transporting ideas of masquerades, plays, concerts, cards, and dress! to revive lost enjoyments, and, in imagination, to tread over again the delightful round of past pleasures!

I was led to the consideration of this subject by a visit the other day made a polite lady, whom I found earnestly employed in writing. I would have withdrawn immediately; but she told me she was only entering some particulars in her memorandum book, which would soon be finished, and desired me to take a chair. I expressed some curiosity to know her method; upon which she very frankly put the book into my hand, bidding me peruse it; "for," says she, "I do nothing that I need be ashamed of." As she was soon after called out of the room, I took the opportunity of transcribing her first week's account, which I shall faithfully present to my fair readers, as a farther

illustration of the use of these books, and, if they please, as a pattern for their practice.

ENGAGEMENTS.

January.

1. Monday. To call at Deard's in the morning. To dine with my husband's uncle, the city merchant.

2. Tuesday. In the morning with the Miss Flareits, to drive to the silk mercer's, &c. At night to go to the Genii.

3. Wednesday. Expect Mademoiselle La Toure to try on my French head. In the evening to pay forty-three visits.

4. Thursday. My own day. At home. To have a drum-major, and seventeen card tables.

5. Friday. To go to the auction with Lady

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City politeness intolerable! Crammed with mince pies, and fatigued with compliments of the season; play at Pope Joan for pence; O the creatures!

A beautiful new French brocade at Silvertongue's on Ludgate Hill. Mem. To tease my husband to buy me a suit of it. Engaged the stage-box for Woodward's night.

Mademoiselle the milliner tells me Lady Z.'s in the straw, and Captain X. is supposed to be the cause of it.—Told it as a great secret at Lady F.'s, the Countess of L.'s, Mrs. R.'s, &c. &c. &c.

Miss Sharp is a greater cheat than her mamma. Company went before five. Stupid creature Mrs. Downright! never to have read Hoyle!

Lady Nicknack finely taken in. The whole

ENGAGEMENTS.

Nicknack. To dine at home with a parcel of my husband's city relations.

6. Saturday. Monsieur Le Frise all the morning to dress my head. At night (being Twelfth Night) at court. To dance, if I can, with the handsome Bob Brilliant.

7. Sunday. If I rise soon enough, St. James's Church. In the afternoon to write a defence of Hoyle to Miss Petulant at Bath, who has controverted some of his principles. Lady Brag's in the evening.

OCCASIONAL MEMORANDUMS.

day a blank. Headach. Could not dress. Went to bed horrid soon;—before one. Husband drunk. Lay alone, my maid sat by me.

My left temple singed with the curling iron. Several fine French dresses at court; but Lady Homebred's, paltry English! Sir John Dapperwit whispered me, that Miss Bloom was almost as charming as myself. She must paint, I am certain.

Not up till two. Finished my letter at six, and sent John express with it. Bad luck at night. Never could win on Sundays. Miss Serious, who hates cards, says it is a judgment.

Among the articles under Expenses I found the following.

| January. | £. | s. | d. |
|---|----|----|----|
| 1. Bought at Deard's, a bauble for a new year's gift to my little god-child | 5 | 5 | 0 |
| 3. To Mrs. La Toure in part of her bill | 31 | 10 | 0 |

| | £. | s. | d. |
|---|----|----|----|
| To ditto for extraordinary trouble.. | 3 | 12 | 0 |
| 5. Bought at the auction, a china lap dog..... | 4 | 9 | 0 |
| 6. Monsieur Le Frise, for dressing my head, &c. | 0 | 10 | 6 |
| 7. Lost at cards, at Lady Brag's..... | 47 | 5 | 0 |

I intend in a future paper to take notice of some other advantages to be drawn from such a use of these memorandum books, as above stated; and shall at present conclude with desiring my female readers to supply themselves immediately, and to send me an account of the use they make of them.

A.

No. 24. SATURDAY, JAN. 27, 1753.

*Longa mora est, quantum noxæ sit ubique repertum,
Enumerare.*————— OVID.

The various ills ordain'd to man by fate,
Where'er he turns, 'tis tedious to relate.

“ TO THE ADVENTURER.

“ SIR,

“ YOU have lately remarked, that the sedentary and recluse, those who have not acquired an extensive and experimental knowledge of mankind, are frequently warmed with conceptions which, when communicated, are received with the most frigid indifference. As I have no pretensions to this knowledge, it is probable, that the subject of my letter, though it pleased me in the fervour of my imagination, may yet appear to others trite and unimportant: to your judgment, therefore, I appeal,

as the substitute of the public, and leave you to determine both for them and for me.

“ I have a small estate in a remote and sequestered part of the kingdom, upon which I have constantly resided. As in this place I was not seduced to entertainments that endangered either my virtue or my fortune, I indulged my inclination to books; and by reading I could always prevent solitude from becoming irksome. My library consisted chiefly of books of entertainment, but they were the best of their kind; and, therefore, though I was most delighted with dramatic writers, I had no plays but Shakspeare's. Shakspeare was, indeed, my favourite author; and after my fancy had been busied in attempting to realize the scenes that he drew, I sometimes regretted the labour, and sometimes repined that it was ineffectual. I longed to see them represented on a theatre; and had formed romantic ideas of the force they would derive from proper action, habits, and machinery.

“ The death of a wealthy relation of my wife's, who has made my little boy his heir, called me this winter to London. I set out alone: and as I had been used to that reciprocation of affection and duty, which constitutes the happiness of a family; as we all met together in the evening, after having been separated by the different employments of the day, with smiles of complacency and goodhumour, and mutually rejoiced in the satisfaction which each derived from the presence of the other; I found myself, after my first day's journey, in a very forlorn and comfortless situation at an inn. My evening was passed among people with whom I had no tender connexion; and when I went to bed, I reflected that there was not within many miles a single person who cared whether I should be found living or dead in the morning.

“The melancholy which this situation and these reflections, however whimsical, brought upon me increased as my home became more distant. But the moment I entered London speculation was at an end; the innumerable objects which rushed upon my senses left me power only to hear and see.

“When I turned into the inn yard, the first thing that caught my attention was a large sheet of paper, printed in characters that differed not only in size but colour, some being red and others black. By the perusal of this pompous page, I learned that a comedy and a pantomime were to be performed at the theatre in the evening. It was now two o'clock; and I resolved to atone for the want of enjoyments which I had left behind me, by securing what I had been used to think the highest intellectual entertainment which art could furnish: the play was not indeed a tragedy, nor Shakspeare's; but if it was not excellent, it was new to me, and therefore equally excited my curiosity. As soon as I had taken possession of a room, and safely deposited my portmanteau, I communicated my purpose to my host, who told me I could not have a better opportunity; for that both the play and entertainment were thought by the best judges to be very fine, and the principal parts were to be performed by the most celebrated actors of the age. My imagination was fired with this account; and being told that the house would be so soon full that to secure a good place I must be there by four o'clock, I hastily swallowed my dinner, and getting into a hackney coach, was driven to the theatre, and by the coachman conducted to the door that leads to the pit.

“At this door I waited near half an hour with the utmost impatience; and the moment it was open rushed in, driven forward by the crowd that had gathered round me. Following the example of

others, I paid my three shillings, and entering the pit among the first that gained admittance, seated myself as near as I could to the centre. After having gazed once or twice round me with wonder and curiosity, my mind was wholly taken up in the anticipation of my entertainment, which did not, however, much alleviate the torments of delay. At length the stage was illuminated, the last music was played, and I beheld the curtain rise with an emotion which, perhaps, was little inferior to that of a lover when he is first admitted to the presence of his mistress.

“ But just at this moment a very tall man, by the contrivance of two ladies, who had kept a seat for him by spreading their hoops, placed himself so exactly before me that his head intercepted great part of the stage, and I could now see the actors no lower than the knee. This incident, after all my care and solicitude to secure an advantageous situation, was extremely vexatious : my attention to the play was for some time suspended, and I suffered much more than I enjoyed : but it was not long before the scenery and the dialogue wholly possessed my mind : I accommodated myself the best I could to the inconvenience of my seat, and thought of it no more. The first act, as it was little more than a prelude to the action, pleased me rather by what it promised than by what it gave : I expected the sequel with yet more ardour, and suffered the interval with all the fretfulness of suspended curiosity. The second act gratified my imagination with a greater variety of incidents ; but they were such as had a direct tendency to render appetite too strong for the curb of reason : I this moment rioted in the luxurious banquet, that was by a kind of enchantment placed before me ; and the next reflected with regret and indignation upon those arts, under the influence of which I perceived my virtue to be enervated, and

that I became contemptible even to myself. But this struggle did not last long: these images, which could not be seen without danger, were still multiplying before me: my resistance grew proportionably more languid; and at length I indulged every sensation without inquiring whether I was animated to the imitation of virtue, or seduced by the blandishments of vice.

“ In the third act I was become acquainted with the characters, which the author intended to exhibit; and discerned that, though some of them were sustained with great judgment and address, yet others were mistaken: I had still some person before me, whose manner was that of a player, and who, when I had been introduced into scenes of real life by the skill of another, immediately brought me back to a crowd and a theatre; I found that, upon the whole, I was not so constantly present to the events of the drama, as if I had read them silent in my study, though some circumstances might be more forcibly represented: but these critical remarks, as they lessened my pleasure, I resolved to remit. In the fourth act, therefore, I endeavoured to supply every defect of the performer by the force of my own fancy, and in some degree I succeeded: but my pleasure was now interrupted by another cause; for though my entertainment had not been equal to my expectation, yet I now began to regret that it was almost at an end, and earnestly wished that it was again to begin. In the fifth act curiosity was no longer excited; I had discovered in what events the action would terminate, and what was to be the fate of the persons: nothing remained but the forms necessary to the conclusion of the play: the marriage of lovers, their reconciliation with offended parents, and the sudden reformation of a rake, who had, through the whole representation,

been employed to produce incidents which might render his vices contagious, and to display qualities that might save them from contempt. But though the last act was thus rendered insipid, yet I was sorry when it was over: I reflected with a sigh, that the time was at hand in which I must return to the comfortless solitude of my inn.

“ But this thought, however mortifying, was transient; I pleased myself with the expectation of the pantomime, an entertainment of which I had no conception, and of which I had heard the highest encomiums from those about me: I, therefore, once more sat down upon the rising of the curtain, with an attention to the stage which nothing could divert. I gazed at the prodigies which were every moment produced before me with astonishment! I was bewildered in the intricacies of enchantment; I saw woods, rivers, and mountains alternately appear and vanish; but I knew not in what cause, or to what end. The entertainment was not adapted to my understanding, but to my senses; and my senses were indeed captivated with every object of delight; in particular, the dress of the women discovered beauties which I could not behold without confusion: the wanton caresses which they received and returned, the desire that languished in their eyes, the kiss snatched with eagerness, and the embrace prolonged with reciprocal delight, filled my breast with tumultuous wishes, which, though I feared to gratify, I did not wish to suppress. Besides all these incentives to dissolute pleasure, there was the dance, which indulged the spectators with a view of almost every charm that apparel was intended to conceal; but of the pleasure of this indulgence I was deprived by the head of the tall man who sat before me, and I suffered again all the vexation which had interrupted my attention to the first act

of the play. But before the last scene, my mind had been so violently agitated, and the inconveniences of so long a confinement in a multitude were become so sensible, I was so much oppressed with heat, and offended with the smell of the candles that were either burning in the sockets or expiring in smoke, that I grew weary of my situation; my faculties were suspended as in a dream, and I continued to sit motionless, with my eyes fixed upon the curtain, some moments after it fell. When I was roused from my reverie, I found myself almost alone; my attachment to the place was dissolved, the company that had surrounded me were gone out, and, without reflecting whither I was to go, I wished to follow them.

“When I was returned to the inn, and had locked myself into my room, I endeavoured to recover that pleasing tranquillity in which I had been used to resign myself to sleep, and which I now regretted to have once changed for tumult and dissipation: of my theatrical adventure I remembered no incident with pleasure but that which when it happened I regarded as a misfortune, the stature of the person who sat before me, which intercepted the more gross indecencies, and defended me from their influence. This reflection immediately opened a new vein of thought; I considered the evening which I had just spent as an epitome of life, and the stage as an emblem of the world.

“The youth is all ardour and expectation; he looks around with wonder and curiosity, and he is impatient for the time in which the world is to be thrown open before him. This time arrives; but he finds some unexpected obstacle to enjoyment, and in the first act of life he discovers that his hopes are rather transferred to more distant objects than fulfilled by those which are present. As he

proceeds, the scene grows more busy, and his attachments to life increase in number and in strength: he is now seduced by temptation; and the moment its influence is suspended, and the pleasure which it promised is at an end, he abhors it as debasing his nature, disappointing his highest hopes, and betraying him to remorse and regret.

“This is the crisis of life, the period upon which immortality depends. Some continue the contest, and become more than conquerors: they reflect, with gratitude to Providence, upon circumstances which intercepted temptation by adversity, and perceive that they owe their safety to incidents which they laboured to prevent. Others abandon themselves to sensuality; and, affecting to believe all things uncertain, eagerly catch at whatever is offered by the present moment, as the whole of their portion: but at length novelty, that mighty charm, that beauty of perpetual influence, novelty is no more! every object that gave delight is become familiar; and is therefore beheld, not with desire, but with disgust.

“Thus life at length almost ceases to be a positive good; and men would scarce desire to live, but that they fear to die. Yet the same enjoyments which are despised are also regretted; in time they are remembered without the circumstances that diminished their value; and the wretch who has survived them wishes that they would return. Life, from this period, is more wearisome in proportion as it is prolonged; nothing is expected with ardour, because age has been too often cheated to trust to the promises of time, and because to-day has anticipated the enjoyment of to-morrow. The play is now over, the powers of the mind are exhausted, and intellectual pleasure and pain are almost at an end. The last stage, the stage of dotage remains,

and this is the pantomime of life; the images are new only in proportion as they are extravagant, and please only because the imagination is distempered or infirm: but the sensibility of corporeal misery remains; infirmities multiply; the hours of pain and imbecility pass in anguish which none can alleviate, and in fretfulness which none regard: the palsied dotard looks round with impotent solicitude: he perceives himself to be alone, he has survived his friends, and he wishes to follow them; his wish is fulfilled, he drops torpid and insensible into that gulf which is deeper than the grave, and it closes over him for ever. From this dreadful picture I started with terror and amazement: it vanished; and I was immediately relieved by reflecting that life and the joys of life were still before me; that I should soon return to my paternal inheritance; that my evenings would no more be passed in tumult, and end in satiety; but that they would close upon scenes of domestic felicity, felicity which is pure and rational, and which is still heightened by the hope that it will be repeated to-morrow. And is not the human mind a stranger and a sojourner upon earth? has it not an inheritance in a better country that is incorruptible and undefiled? an inheritance to which all may return, who are not so foolish as, after perpetual disappointment in the search of pleasure which they never found, still to continue the pursuit till every hope is precluded, and life terminates either in the stupor of insensibility, or the agonies of despair."

No. 25. TUESDAY, JAN. 30, 1753.

*Sic visum Veneri, cui placet impares
Formas atque animos sub juga ahenea
Sævo mittere cum joco.* HOR.

In brazen yokes thus Venus binds
Ill-coupled forms and jarring minds,
And gaily cruel joys to see
The restless lovers disagree. LOATIE.

“ TO THE ADVENTURER.

“ SIR,

“ THERE are some subjects upon which a man is better qualified to write by having lived in the world than in a study ; and many of these are of the highest importance. Of the infelicities of matrimony I have been often a spectator ; and of some of them I think I have discovered the cause, though I have never entered into a philosophical inquiry concerning the nature of the passions, or the power of reason. The facts from which I have derived my knowledge, I shall state with as much perspicuity as I can, and leave others to make what inferences they please.

“ Flippanta, a young coquette, whose love of the fashionable follies was perpetually disappointed by the severe authority of a father, threw herself into the arms of a lover of sixty-four ; believing that she could with ease impose upon the fondness of dotage, that youth and beauty would render her power absolute and unlimited, and that she would therefore be no longer the slave of formality and caprice. Flippanta was, however, disappointed ; and in a very few weeks discovered that the economy of a father was now complicated with the jealousy of a husband ; that he was fretful, selfish, and diseased, and expected less from her as a wife than a nurse. Infirmities which she had never felt she knew not

how to pity: he exerted his authority in proportion as he discovered her want of tenderness; and their misery is alleviated only by the hope of surviving each other; in which, it must be confessed, the lady has greatly the advantage.

“Sophron, by his insinuating eloquence, prevailed on the mother of Modesta to devote her as a sacrifice to learned importance. Love is beneath the dignity of gray-headed wisdom; they have therefore separate beds; while the unhappy victim repines in public, under the pomp of ornaments with which she is decorated, to flatter the pride and proclaim the triumph of her lord and master.

“Senilis, to keep up the family name, married a young girl of a ruddy complexion and a cheerful temper. He is fond of her to distraction; but at the same time so intolerably jealous that he questions whether the boy, who has fulfilled the hope with which he married, is his own.

“Urbana was contracted to Rusticus by the contrivance of their parents, that their family interests, together with their estates, might be united. She had all the passions of a thorough-bred town lady; he the indifference of a downright country squire; they therefore never met without mutual upbraidings, in which she was accused of extravagance, and he of brutality. At length they agreed in this one point, a separate maintenance.

“Pervicax and Tetrica have, during twenty years, been continually thwarting each other. As the husband is hasty, positive, and overbearing; the wife is whimsical, vain, and peevish. They can never agree whether their mutton shall be boiled or roasted; and the words ninny-hammer, noodle, and numskull, are frequently bandied to and fro betwixt them. Their very servants are encouraged in impertinence, and their children protected in disobed-

dience; because, as one chides, the other is sure always to excuse or defend.

“Mercator was desirous of ennobling the blood of his posterity, and therefore married a fine lady from the court end of the town. He had been brought up in the arts of amassing money, she in contriving new methods to squander it; he had been accustomed to a settled uniform practice of business, she to an irregular restless course of pleasure. It was impossible to reconcile their different habits of life; they therefore judged it best, for their mutual quiet, that each should pursue their favourite schemes without molestation. Consequently, while the good man is intent upon bargains at ‘Change, she is slumbering in bed; when the family are at dinner, she is drinking her chocolate; and while he is adjusting his account-books, she is discharging her visiting debts. He is often reeling home from the club, when his wife is set down to a whist-table, or dressing for the ridotto; and just as the clerks are entering upon business in the counting-house, she is perhaps retiring to rest. Thus do they live as far asunder as persons in the different antipodes; while my lady is the astonishment of the grave aldermen at their city balls; and Mercator is allowed to be a quiet, inoffensive, good-natured kind of beast, among madam’s acquaintance.

“Urania married a man who was deemed a wit and a scholar, because, as she valued herself upon these qualities, she was not willing they should be overlooked. Between Urania and her husband there was a perpetual contest for superiority: they regarded each other with all the malignity of rivals; every conversation terminated in a debate, and every debate in contemptuous insult, sullenness, or rage. But if she had married a person whose chief ambition was not literary excellence, he might have

admired her qualities, and she might have approved of his; there would have been a mutual deference paid to each other, and their life would not only have been peaceful but happy.

“Theophila, who, for the practice of that virtue which is sublimed by religion, had been called the devotee, obviated the scruple which her own mind suggested against marrying a free-thinker, for whom she could not suppress her inclination, by flattering herself that she should be able to convert him. Accordingly, she at first expostulated, then reasoned, and at length upbraided; but without producing any other effects than altercations, coldness, and aversion. As his house became irksome, and he had no steady principles of virtue, he took to drinking: and now, while he is cursing the hypocrisy of prudes over his bottle, she is weeping in her closet, regretting the folly of her presumption, and dreading the brutality of drunkenness.

“The blind wonder-working boy, who reconciles contradictions, and even breaks down the mounds of party, brought a couple of fond creatures secretly together, at a time when their parents were irreconcilably divided about the names Whig and Tory. The mist of love, which before blinded their understandings, has been long dissipated; and they are perpetually ripping up the dissensions of their grandfathers, and discussing the propriety of the word abdication. The wife looks upon her husband as a mean spirited timeserver; and he often rails at her for teaching her children to lisp treason, and bringing them up with a bias to popery and arbitrary power.

“Deborah was advanced from the kitchen to the parlour, by the unrestrained passion of her inconsiderate master: but she was only exalted to a more splendid servitude, and condemned to drudge all her life in the double capacity of wife and maid.

“Lascivia, to secure herself a pretence for indulging a scandalous licentiousness, ran away with her father’s footman. She has been forced, at the expense of a considerable annuity, and the reversion of her estate after death, to lay him under articles never to come near her while she is living.

“Parcus, a city plum, from a principle of frugality, took unto himself a plain neighbour’s daughter without a penny; as he thought it would be cheaper than to espouse a fine courtly lady, though with a mint of money. It is true she costs him but a trifle in clothes: she has no taste for nicknacks, and kickshaws, and whimwhams; she hates company, and never touches a card; but then she is always sending hot plates of meat to one neighbour who is sick, bottles of wine to another who lies-in; and gives away every week such a load of broken victuals, bread, butter, cheese, coals, candles, and small beer, that the expenses of housekeeping would almost ruin a lord mayor. She is, besides, eternally teasing him to bind an uncle’s son ’prentice, to set up a fifth cousin, and to fit out an old acquaintance’s child to sea, or to buy clothes for another; and Parcus complains, that he is eat out of house and home, by the daily visits of his wife’s poor relations.

“Pray, Mr. Adventurer, do not these infelicities arise principally from an injudicious choice, rather than from the vices and follies of the parties? Will you, who are a philosopher, give us a proper lecture upon these facts, or demonstrate, *a priori*, how misery may be avoided in that state, which is generally agreed to be capable of more happiness than any other?

“I am, sir,

“Your humble servant,

A.

“JOHN TOWNLEY.”

No. 26. SATURDAY, FEB. 3, 1753.

*Est ardelionum quædam Romæ natio,
Gratis anhelans*——— *PHÆDRUS.*

Through all the town the busy triflers swarm,
Fixed without proof, and without interest warm.

“ TO THE ADVENTURER.

“ SIR,

“ THE character which you have assumed encourages me to hope that you will not be deterred, either by toil or danger, from entering the lists as the champion of distressed beauty. That the sufferers may possibly be unknown, and the scene of action is remote, are circumstances of no moment; for neither seas nor deserts are insuperable to perseverance and valour, and the hero's country is circumscribed only by the limits of the world. Nothing more, therefore, is necessary than to acquaint you with the wrong which you are to redress, and the offender whom you are to punish.

“ Two virgin princesses, the daughters of a mighty monarch, who in the pompous language of the east is styled Lord of the whole earth, discovered, while they were yet very young, something singular in their natural temper and disposition. One of them was remarkable for cheerfulness, which was not, however, so much excited by external objects, as by scenes of pleasantry with which she was continually entertained by the strength of her own imagination: her countenance was dimpled with perpetual smiles; and her eyes, yet more expressive, seemed to sparkle with laughter. The deportment of the other was solemn, and her walk majestic:

her eyes looked equally piercing, but less active; they appeared not often to change, but long to contemplate their object: she delighted equally in the pleasures of imagination, but they were of a different kind; her fancy did not form objects of ridicule, but of pity; and she would imagine herself leaning her whole weight on a shrub that projected from the brow of a precipice till it gave way, and she started with horror at the danger, merely that she might suddenly reflect upon her safety, and enjoy the pleasure of awaking from a terrifying dream.

“As these were enjoyments that promiscuous company rather interrupted than improved, both these ladies, however different in other respects, agreed in the love of solitude; and having obtained the consent of their father, they retired to a rural situation, which was healthful, pleasant, and romantic. It was the summit of a high hill, which was watered by a fine spring; from hence they had an unbounded prospect, and the air on this spot is said to have a peculiar quality, that excites pleasing dreams, impresses new ideas upon the mind, and illuminates with intuitive knowledge. The ladies were here visited by their sisters, and a young prince of extraordinary beauty, who was celebrated for his skill in all science, but chiefly in music and poetry. The enjoyment of wit, literature, and harmony excluded from this select society every desire that contaminates the mind of idleness, and degrades reason by brutal sensuality: the prince was received by the royal virgins, not as a lover but a friend; and he visited them, not as beauties but as wits.

“The place of their retreat was soon known, and their presence rendered it illustrious. Here they received the cheerful homage of voluntary subjection; and from hence they diffused an influence,

which not only polished but ennobled mankind. Such would long have been their felicity and glory ; but the grim tyrant of a northern climate, a region of cold and darkness, at the head of a numerous band of desperate savages, suddenly invaded the country. No force was found sufficient to oppose those who had been driven forward by famine ; the fury of hunger and rapine was irresistible ; the princesses fled with the utmost precipitation, and the barbarians, who regarded every thing with malignity by which they were excelled, razed the palace so completely that scarce a vestige appeared, and obliterated all traces of the royal influence wherever they were discovered.

“ The princesses directed their course westward ; and after having long wandered from place to place, and passed through great varieties of fortune, they at last took refuge in a small island, which was governed by a prince whose consort was their half sister, being the daughter of their father, though by another wife. The prince received them with peculiar marks of distinction, and appointed a great officer, one of the principal lords of his court, to superintend the measures that were immediately taken for their accommodation. Two sumptuous palaces were soon prepared for their residence, and their household was immediately settled : they were frequently visited by the king ; the queen often declared that she considered them as being more particularly under her patronage : they quickly became extremely popular, and were scarce less happy there than upon their favourite hill. As they greatly excelled in all the arts of conversation, as their eloquence could always command the passions, and their knowledge improve the understanding, every one was solicitous to be admitted to their presence ; and that they might gratify a people, among whom

they had received so many favours, they resolved to have a certain number of public days, on which every one should be admitted without scruple.

“ But that all their conveniences and splendour might be procured, though at a great expense, yet without imposing a general tax or burthening the public, it was contrived that the servants of the princesses should be paid by their vails; and that the reward of their labour might not depend wholly upon caprice, it was ordered that those who attended the princesses only on public days, and did not pretend to have a right to visit by their intimacy or station, should receive a ticket, for which they should pay a certain fee to the porter.

“ There is in this island a certain person, said to be descended from a race of giants that were its original inhabitants, who has such power and influence, though he has often been suspected to be mad, that the king himself treats him with great deference. In the height of his frenzy he has boasted that his voice is the voice of GOD, and that all the sovereign princes in the world are his vicegerents. Of this person every one stands in awe; the queen is his principal favourite: and for her sake he is well affected to the king, whom he has often defended, when every other power would have been ineffectual. He has a natural son who possesses all his ill qualities, but of his virtues is wholly destitute; he assumes the name, the deportment, and the style of his father, whose fondness has encouraged him to commit many enormities, from which he would have been otherwise deterred.

“ This person, of whom every body is afraid, not only because his own power is very great, but because to repress his insolence might give offence to his father, comes frequently to the palaces of the princesses, and makes no scruple to purchase a

ticket with the customary fee: but he is subject to fits of sudden and outrageous frenzy, in which he pretends that the servants of the princesses become his own, by receiving his fee for admittance to their presence; and he treats them with the cruel insolence of a capricious tyrant, and introduces the wildest tumult and confusion. The rest of the company are terrified and disappointed; he perceives it, and compels them to depart: nay, he has sometimes offered violence to the ladies themselves; he has, either by menaces or by bribery, gained some of their servants over to his own interest; and to gratify an unaccountable humour, he has prevailed upon them to admit a kind of necromancer, with whose feats he is greatly delighted, into the public room, where innumerable effects of his art are exhibited; and it is said that by the same influence one of the palaces has been made a receptacle for wild beasts; and that all the gambols of folly have been played in a place, that was intended for the asylum of beauty and wit, and for the school not only of wisdom but of virtue.

“ With the author of this confusion the Adventurer is requested to engage; and if his zeal and his abilities are equal to his boast, he is expected immediately to declare himself the companion of the princesses, by publishing his defiance to the following effect:

“ “ That the princesses alone have a right to the palaces, which have been allotted to them by the munificence of the sovereign of the island; that their servants are accountable only to them, to the sovereign, or to the lord whom he has appointed to superintend the household; that every man is at liberty to be absent, who thinks the entertainment not worthy of his attendance, or the fee for his admittance too exorbitant; but that no man has a

right to disturb, to terrify, or to disappoint an assembly, which is supposed to be in the immediate presence of the sovereign, to whom they owe allegiance : and I challenge to single combat, whoever shall affirm the contrary.’

“ I am, sir,

“ Yours, &c.”

Flavilla, a lady who sometimes honours me with a visit, was present when I received this letter. Flavilla, though she has all the sprightliness of a coquette, has been a great reader, and is not behind those who discovered a political satire under the Rape of the Lock, in resolving a riddle or penetrating an allegory. I put the letter into her hand, and threw myself back in my easy chair with an air of importance : “ There,” says I, “ read that, and see what rank I hold in the estimation even of those by whom my province is mistaken.”

I fixed my eyes upon her, and waited with impatience till she had read it. But how was I disappointed to hear her cry out, “ Good sir, your province and your importance are mistaken by none but yourself. Could not your sagacity discover this letter to be an allegory ?” “ Pray, madam,” said I, “ will you be pleased to communicate to me what you imagine to be the hidden meaning which that allegory envelopes ?” “ La,” says she “ you are so dull to-day ! Why are not the Comic and the Tragic Muse the daughters of Jupiter ; and did they not with the rest of the Muses, their sisters, reside on Parnassus, a lofty hill that was watered by the Castalian spring ? Were they not there visited by Apollo, the patron of all science, and in particular of poetry and music ? Did they not fly westward at the approach of barbarians, who, though they left behind the glooms of the inhospitable north, yet

brought with them the ‘Cimmerian darkness of ignorance,’ and scarce left any traces of science in the countries through which they passed? Did not the lovely fugitives find refuge in Britain?” “But pray, madam,” said I, shaking my right foot, which hung over my left knee, “will you condescend to tell me who is the consort of the king who offered them protection? My letter says, she was half sister to the ladies whom you suppose to be two of the muses.” “Who,” replied Flavilla, pertly, “but Liberty: is not Liberty the perpetual consort of the kings of Britain; and will any dispute, that Liberty is derived from Jove, the parent of good?” “Go on, madam,” said I. “The great officer,” said she, “is the Lord Chamberlain; the palaces are the theatres, which by royal authority are appropriated to the use of Tragedy and Comedy; their attendants, the players, are, indeed, the servants of the king, and are paid by the stated fees for admittance into the house. The public is the most potent and venerable body upon earth; and the town, its illegitimate offspring, is insolent, capricious, and cruel. The town is perpetually insulting the players as its servants, though as servants to the town the law considers them as enemies to society; and it is as servants to the king only, that they are permitted to exhibit public entertainments. It is to humour the town that the necromancer harlequin has associated with tumblers and savages, to profane the place, which, under proper regulation, would indeed be the school of wisdom and virtue. Every one present at a theatrical performance is supposed to be in the royal presence, or at least the players are under his more immediate protection: as every man has a right in common with others to the dramatic entertainment of the evening, when he has purchased an admittance to the house, it follows that

no man has a right to monopolize or to destroy it. An empty house is by the players deemed the most dreadful sign of popular disapprobation; and when the public are displeased with the entertainment that is offered them, to neglect it will be the most effectual means to procure a better: and as a full or thin house will indubitably express the sentiment of a majority, the complaints of a faction should be wholly disregarded."

Flavilla, as she concluded this speech, in which she began to grow very warm, cast her eyes upon me, and expected my reply. But as I continued to gaze with great gravity at the fire, and remained silent, she gave me a smart stroke with her fan, accompanied with this interrogation: "You sullen monster, why don't you speak? Do you hear me? publish the letter, with my exposition, in your next paper, or——" "Madam," says I, bowing, "it shall be done." In obedience, therefore, to her command, and in justice to myself, I lay the state of our controversy before the public, and doubt not but that we shall be both satisfied with their determination.

No. 27. TUESDAY, FEB. 6, 1753.

Νυκτος—Αιθηρτε και Ἡμερα ἐξεγενοντο. HESIOD.

From night arose the sunshine and the day.

THE following letter was the first voluntary contribution I received; and if it had been longer, it would have been sooner communicated to my readers. It is written in the name of a lady, to whom I am indeed under many obligations; to whom I owe great part of the knowledge which I have ac-

quired, and under whose influence many of these lucubrations were written : her character is assumed by my correspondent with great art ; but I discovered that it was not real, by the conclusion of the letter, in which I am invited to an intimacy that I have long enjoyed.

“ TO THE ADVENTURER.

“ SIR,

Dec. 15, 1752.

“ WITHOUT detracting from the merits of your correspondent of Tuesday last*, whose pretensions to public regard are undoubtedly well founded, I beg leave to make your paper my channel to fame ; and am persuaded the judicious reader will admit of my claim, when he is acquainted with my history ; and notwithstanding my sister has artfully enough insinuated her superiority, and indeed hinted reflections capable of wounding the most innocent character, as the first story is generally well told, I shall appeal to the impartial examiner, and expect my share of honour from his decision.

“ I shall begin then with informing you, that I am the elder, a circumstance my sister's pride made her suppress, and in the opinion of the best judges the handsomer ; this her own vanity will hardly deny, nor does she attempt to shine but in my absence. She is indeed fairer ; but dark beauties are not only more agreeable, but more durable ; and as she has little to recommend her but her face, the indifference and neglect she complains of is less to be wondered at. Besides, the glare she affects in public, the fickleness of her behaviour, the pleasure she takes in discovering the secrets intrusted to her ; and above all, the fraud she practises by continual promises of being always the same, are sufficient reasons why half who know her pay her so little regard.

* Number 11.

“ For my own part, ostentation is my aversion ; and my pride, which makes me fond of admiration, prevents my using a mean condescension to procure it. Though I dress well, I am never gaudy ; and when I appear in my blue robe, with gold spangles, and a crescent on my forehead, I have the satisfaction of seeing myself ogled even by philosophers. Some of my sex may think this a triumph of small importance, and prefer the unmeaning applauses of a coxcomb to the approbation of a man of understanding ; but experience, the mother of true wisdom, has long since convinced me, that real beauty is best discerned by real judges, and the addresses of a sensible lover imply the best compliment to the understanding of his mistress.

“ The affability of my temper, indeed, exposes me to the visits of all parties ; and my easiness of access too frequently engages me in the disagreeable company of fools and sharpers : nay more, sometimes I am the unwilling spectator of riot and intemperance ; but when this happens, I generally throw in some reproof, and make the libertine, though he curses me, repent his excess : nor is it the least of my praise, that my approach strikes terror to the soul of the villain.

“ I might rise in the reputation I so justly demand, by recounting the many important services I have done mankind : I have conducted armies in safety, inspired politicians, rescued the distressed, and blessed the brightest eyes in Britain ; I have industriously concealed the scandal my sister has propagated ; and received with a condescension scarce found in a rival, the wretch whom her follies had made weary of her service.

“ By this time you may be desirous of my name, and I think it no vanity to add, ambitious of my acquaintance. I formerly was a friend to the Ram-

bler, nor will the Adventurer's intimacy with me lessen him in the opinion of his readers. For a proof of this, a great genius of the present age courted my assistance; and, in gratitude for the favours he received from me, placed my name in the title-page of the best book in the language. After this explanation, it is almost unnecessary to subscribe myself, at your service,

S.

“NIGHT.”

“TO THE ADVENTURER.

“SIR,

“IT has been long my opinion, that a man's general reputation rather sinks than rises upon his being first distinguished by a public encomium; for one voice that echoes the praise, there are a hundred, which, to indulge the spleen that it excites, are employed in detraction. But of this perverseness and malignity I have never remarked a stronger instance than in the effects of your recommendation of Mr. Ratsey and Mr. Woodward, two gentlemen, who almost every day, at a considerable expense, generously repeat their offers to save the poor, from the miseries of an hospital, by curing them gratis, with much more ease, expedition, and safety.

“Some persons, rather than admit the uncommon merit of these gentlemen, have invidiously represented your encomium as an irony; and others have even ventured to deny the facts upon which it is founded. But though every paragraph, which was intended to reward ingenuity, is thus opposed or perverted; yet that, in which you have inadvertently disgraced it, is, from the same motives, received in its genuine sense, and readily admitted to be true. It is denied, that Mr. Ratsey ever removed an incurable disease, and that Mr. Woodward is more successful in the cure of ruptures than the hospital surgeons; but it is universally believed, that the

youth whom you mention received no benefit from the trusses that were worn by his friends: this, however, is a fact in which you are yourself egregiously mistaken, and which you have greatly misrepresented. You tell us, indeed, that this method deserves to be remembered for farther experiments; but you insinuate, that it was among those which had been practised without success, before the patient was put under Mr. Woodward's care: on the contrary, it was directed by that great artist himself; and is one of the most useful improvements that he has made in surgery, though it is not to be depended upon alone. As an incontestable proof of your mistake, and of the mischief which it has produced, I shall recite another address to the public in the behalf of Mr. Woodward, by which it appears, that he now wears trusses for his patients himself. It is entitled, 'The humble thanks of Elizabeth Tipping, for her cure in a rupture, gratis.'

" 'A gentleman,' says Mrs. Tipping, 'recommended me to St. Bartholomew's hospital, and in their* goodness gave me a truss to wear; and in wearing it, to my grief, I found more pain than ever I felt before; and I must have laboured under this great misfortune all the days of my life, had not Mr. Woodward, through charity, took me under his care. By his tender compassion towards me, in giving me his powders with drops, and wearing his new invented bandages, my pains left me.'

" It appears, therefore, that Mr. Woodward, instead of giving Mrs. Tipping a truss to wear, as the gentleman or the hospital had done, gave her only his powders with drops, and wore the truss himself. As the facts, however strange, will be attested at Mr. Russell's toyshop in the Haymarket, and Mrs. Petro's, the corner of Spring Gardens, it must

* It cannot certainly be known, whether by *their* is meant the gentleman or the hospital.

follow, as an inevitable consequence, that when, by the old erroneous custom of applying trusses or bandages to the patient, their malady is increased; it may be wholly removed by medicaments, properly administered to them, and a truss judiciously applied to another. In Mrs. Tipping's case, indeed, there appears to have been something critical, because Mr. Woodward would trust none but himself with the management of the bandage, by which he intended to effect her cure; though the truss for his Kentish patient was worn by the minister and churchwardens of the parish. There is, however, another reason for his conduct, which I am unwilling to suggest: your paper may have discouraged others from concurring in this method of cure, by insinuating that it was troublesome, and had been practised without success. If this should be true, how have you increased the labour of this beneficent surgeon, and at the same time circumscribed his power of doing good! It is scarce possible that he should be able, by any contrivance, to wear more than ten of his bandages at one time; and how small a number is ten, compared to the multitudes that apply for his assistance?

“Upon the whole, whatever was your intention, I am afraid your paper has produced but one good effect. As modesty is always the concomitant of merit, Mr. Ratsey no longer offers health to those who have suffered others to render their diseases incurable; but leaves them to perish, for the preservation of those that survive.

“I am, sir,

“Your humble servant,

“T. FRIENDLY.”

As it is the opinion of Mr. Friendly, that I have conferred no honour by my panegyric, I shall now

attempt to effect my purpose by censure. As physic is, perhaps, the most difficult of all the sciences, no man more honours those who excel in it than myself: if I cannot, therefore, animate them in the race, I may at least clear the way about them, and afford merit a fairer chance, by lessening the number of competitors, who may obstruct others, though they cannot run themselves.

It is frequently admitted, among persons whose judgment is not otherwise contemptible, that a man without parts and without literature may practise physic with success; or, in other words, that an illiterate blockhead may be a good physician. But as this maxim appears to me to be little less formidable than a pestilence, I think I shall do considerable service to mankind if I can prevent it from spreading.

That the following argument may be more easily comprehended and remembered, I have laboured to contract it into a small compass, and to express my thoughts with the utmost plainness and perspicuity.

- I. Medicines are not specific antidotes for certain diseases which we hear distinguished by known and general names:—For,
- II. Twenty persons may be ill of a fever: and this fever may be so much a different disease in each that an application, which would certainly cure one of them, would certainly kill another: so that the very efficacy of the medicine, if it is unskilfully administered, increases the danger.
- III. The investigation of diseases; the discovery of their causes by their symptoms; and the adaptation of the remedy, not to the disease only, with all its accidental complications, but to the habit, age, sex, and constitution of the patient, require such skill as can re-

sult only from extensive knowledge, sound judgment, and critical inquiry.

IV. This skill cannot be exerted, if the patient is not seen.

V. Gross ignorance of the propriety of language, in a man who pretends to have studied physic, is an incontestable proof of insolence and stupidity.

VI. He, therefore, who does not see the absurdity of professing to cure incurable diseases cannot possibly have acquired sufficient knowledge to cure any.

VII. To detect a man in deliberately writing and publishing gross nonsense, in an advertisement of his medical skill, written in his native language, is to arrest "the foe of mankind in his walk," and to intercept the "arrow that flies in darkness."

This task is at present left to the Adventurer; and this task he will continue to perform till the legislature shall take it out of his hands.

No. 28. SATURDAY, FEB. 10, 1753.

*Cælo supinas si tuleris manus
Nascente Lunâ, rustica Phidyle;
Nec pestilentem sentiet Africum
Fœcunda vitis*———

HOR.

If rustic Phidyle her prayer renews,
Her artless prayer when sacred hours return,
Her vines shall droop beneath no blighting dews,
Nor southern storms her yellow harvest burn.

THAT mankind have any natural propensity to ill, or that their minds are subject to the influence of any invisible and malevolent being, are notions that o

late have been treated with the utmost contempt and disdain. And yet I have remarked, that men frequently neglect to practise those duties of religion, without which they believe the divine favour cannot be secured, though by such neglect they do not obtain any immediate advantage.

The miserable wretches who swarm in the streets of this metropolis, covered with filth and rags, pining with cold and hunger, and rotting with diseases, will be found to have a general belief, that by going to church men please God, and obtain the pardon of their sins; and yet those who expect to be relieved by the congregation will linger at the church door till the service is at an end. In this instance, surely, they become, in their own opinion, the servants of sin, for no other wages than death. To the rich, irreligion, as well as vice, sometimes offers immediate pleasure; and it is easy to conceive, why they should rather sink in a luxurious slumber on a bed of down than kneel at the altar; but why does the beggar, in the severity of winter, shiver at the porch, when he might take shelter in the aisle? If he was as near to any other building which he could as easily enter, he would not hesitate a moment; but rather than become a candidate for the blessing of God, he will forego the advantage of exciting the charity of the devout, by an appearance of devotion.

Of the duties and the privileges of religion, prayer is generally acknowledged to be the chief: and yet I am afraid that there are few who will not be able to recollect some seasons, in which their unwillingness to pray has been more than in proportion to the labour and the time that it required; seasons in which they would have been less willing to repeat a prayer than any other composition; and rather than have spent five minutes in an address to God, would have devoted an equal space of time wholly to the

convenience of another, without any enjoyment or advantage to themselves.

These facts, I believe, will scarce be controverted by any; and those who cannot show that they have adequate natural causes, must allow that they have some other. It also must be acknowledged, that if men are tempted to neglect the worship of God by any spiritual enemy, to worship God is by such an enemy known to be their interest: but because I would not rest much upon this argument in favour of religion, I shall only say, that it has more force than any that I have heard against it.

I believe, indeed, there are some who, with whatever reluctance, punctually conform to the rituals of religion, as an atonement for an allowed and perpetual neglect of virtue; who dream, that by going to church on Sunday they balance the account of the week, and may again lie, defraud, swear, and be drunken with impunity. These wretches, although in spite of indignation they move my pity, I shall not here reprove, because their conduct does not only imply the grossest ignorance, but the most deplorable stupidity; and it is hopeless to write for those, of whom it cannot be expected that they should read.

There are others, who, believing that neither virtue nor religion alone is sufficient to secure immortality, neglect religion as useless, because they cannot resolve to practise virtue: so the purchase of a telescope would be a superfluous expense to a man that is blind, though all the advantages of sight cannot be obtained without it by those who can see.

Upon these slaves of sensuality, it is to be feared, little effect can be produced by an address either to their reason or their passions: for their reason is already convinced, and their passions alarmed; they live in a perpetual violation of the dictates of conscience; purposes of amendment are every moment

formed and broken ; they look backward with remorse, and forward with terror ; and they accumulate guilt, even while they are anticipating judgment. Nor can I press them to put on an appearance of religion for mere temporary purposes ; not only because it would be an aggravation of their wickedness, but because it would conceal their true character, and might, therefore, injure society.

A man who lives apparently without religion declares to the world that he is without virtue, however he may otherwise conceal his vices : for when the obstacles to virtue are surmounted, the obstacles to religion are few. What should restrain him who has broken the bonds of appetite from rising at the call of devotion ? Will not he who has accomplished a work of difficulty secure his reward at all events, when to secure it is easy ? Will not he that has panted in the race stretch forth his hand to receive the prize ?

It may, perhaps, be expected, that from this general censure I should except those who believe that all religion is the contrivance of tyranny and cunning, and that every human action which has deity for its object is enthusiastic and absurd. But of these there are few, who do not give other evidence of their want of virtue than their neglect of religion ; and even of this few it must be acknowledged, that they have not equal motives to virtue, and therefore to say, that they have not equal virtue is only to affirm that effects are proportionate to their causes ; a proposition which I am confident no philosopher will deny.

By these motives I do not mean merely the hope and fear of future reward and punishment ; but such as arise from the exercise of religious duties, both in public and private, and especially of prayer.

I know that, concerning the operation and effects

of prayer, there has been much doubtful disputation, in which innumerable metaphysical subtilities have been introduced, and the understanding has been bewildered in sophistry, and affronted with jargon: Those who have no other proofs of the fitness and advantage of a prayer than are to be found among these speculations are but little acquainted with the practice.

He who has acquired an experimental knowledge of this duty knows that nothing so forcibly restrains from ill as the remembrance of a recent address to Heaven for protection and assistance. After having petitioned for power to resist temptation, there is so great an incongruity in not continuing the struggle that we blush at the thought, and persevere, lest we lose all reverence for ourselves. After fervently devoting our souls to God, we start with horror at immediate apostacy: every act of deliberate wickedness is then complicated with hypocrisy and ingratitude: it is a mockery of the Father of Mercy; the forfeiture of that peace in which we closed our address, and a renunciation of the hope that it inspired.

For a proof of this, let every man ask himself, as in the presence of "Him who searches the heart," whether he has never been deterred from prayer by his fondness for some criminal gratification, which he could not with sincerity profess to give up, and which he knew he could not afterwards repeat without greater compunction. If prayer and immorality appear to be thus incompatible, prayer should not surely be lightly rejected by those who contend that moral virtue is the summit of human perfection; nor should it be encumbered with such circumstances as must inevitably render it less easy and less frequent: it should be considered as the wings of the soul, and should be always ready, when a sudden

impulse prompts her to spring up to God. We should not think it always necessary to be either in a church, or in our closet, to express joy, love, desire, trust, reverence, or complacency, in the fervour of a silent ejaculation. Adoration, hope, and even a petition, may be conceived in a moment; and the desire of the heart may ascend without words, to “Him by whom our thoughts are known afar off.” He who considers himself as perpetually in the presence of the Almighty need not fear that gratitude or homage can ever be ill timed, or that it is profane thus to worship in any circumstances that are not criminal.

There is no preservative from vice equal to this habitual and constant intercourse with God; neither does any thing equally alleviate distress, or heighten prosperity: in distress it sustains us with hope; and in prosperity it adds to every other enjoyment the delight of gratitude.

Let those, therefore, who have rejected religion, as they have given up incontestable advantages, try whether they cannot yet be recovered; let them review the arguments by which their judgment has been determined, and see whether they compel the assent of reason; and let those who, upon this recollection, perceive that, though they have professed infidelity, they do indeed believe and tremble, no longer sacrifice happiness to folly, but pursue that wisdom “whose ways are pleasantness and peace.”

No. 29. TUESDAY, FEB. 13, 1753.

— *Damnosa senem juvat alea, ludet et hæres.* JUV.

If gaming does an aged sire entice,
Then my young master swiftly learns the vice,
And shakes, in hanging sleeves, the little box and dice.

— DRYDEN.

“ TO THE ADVENTURER.

“ SIR,

“ IT is a remark of some philosophers, that there is a malignity in human nature, which urges every man to depress him who is already sinking. The gamester is a character at which the artillery of the legislature has been long leveled: the practice of his profession has been rendered extremely difficult, and the instruments of it have been destroyed wherever they could be found; he has been persecuted by justices, constables, and watchmen; he has languished in Newgate, and toiled in Bridewell. Under this accumulated distress he is not the object of pity, but contempt; every mouth is open against him; he is cursed by the mechanic and the trader, derided by wits, and hooted by the mob. In defence of this injured character, which I have long borne, and of which I am not yet ashamed, permit me to appear in your paper.

“ In the first place, sir, the gamester is a gentleman: and though he has been insulted by beggars and cits, the polite world is still in his interest; and he has still friends at Westminster, from the gray-headed general to the beardless senator. With the character of a gentleman, there is but one vice which is now believed to be wholly incompatible; and such is the malice of our enemies that we have

been degraded by the imputation of it, and our ruling passion is said to be avarice.

“But, can he be avaricious who trusts his whole property to chance? who immediately circulates what he wins, with a liberality that has been censured by others as profusion? Can avarice be his motive to play who, with twenty thousand pounds in the funds, sits down with a man whose whole estate he knows to be in his pocket, and to amount to no more than ten pieces? As the love of money appears incontestably not to govern one of these persons, it cannot be proved to govern the other: the charge of avarice is, indeed, so ridiculous and absurd that I am ashamed of an attempt to confute it.

“This charge might with great justice be retorted upon trade, which, when put in competition with gaming, must appear to great disadvantage. Trade has besides introduced all the superfluities that have enervated and corrupted mankind. Trade has even produced opposite evils; it has pampered luxury, and wearied labour; but gaming has done neither.

“Trade, indeed, circulates property; but property might with greater advantage be circulated by gaming. If it be asked, how the persons employed in this delightful circulation of property are to be furnished with the necessaries of life, when trade is at an end? I answer, that the necessaries of life, in the estimation of virtue and the gamester, are few; a sheepskin, a hovel, and a dice-box would furnish the gamester with sufficient apparel, shelter, and entertainment; and with these he would be as happy as he is now; for he has no power of acquiring happiness that is not exerted in play, and of other happiness he has indeed no conception.

“If play was then universally pursued, as at once comprehending all business and all pleasure, one

man might not only grow rich and another poor, but the same person might alternately pass through all the vicissitudes of fortune, while he sat upon the ground in the sun, without toiling in the manufactory, or sweating at the forge, without the perplexity of accounts, or the perils of a voyage.

“ If it be again asked, when life is reduced to this state of primitive simplicity, what would be the advantage of wealth? I answer, the same as it is at present to those who possess more than they spend, a consciousness that they are wealthy; and those who are capable of more exalted felicity would enjoy in the acquisition the transport of winning, without considering money to have any power, quality, or use, but as a stake.

“ These, indeed, are Utopian scenes; and I return with a sigh to vindicate my profession from other imputations, which are equally false and injurious. It has been said that we are strangers to reciprocal felicity; and that the happiness of one gamester is produced by the misery of another, the pain of him who loses being always proportioned to the pleasure of the winner. But this is only the cavil of popular prejudice: if I am happy, what is it to me who else is miserable? Every man, whatever he may pretend, is concerned only for himself; and might, consistent with right reason, cut any other man’s throat if he could escape punishment, and secure to himself any advantage by the fact. If any of your readers have still scruples, and desire to see this doctrine farther illustrated, I refer them to the great Dr. Mandeville’s *Fable of the Bees*.

“ Among other enemies that have been encouraged to fall upon the gamester in his distress, is bigotry or religion; for I consider both these terms as expressions of the same idea. Bigotry then accuses us with exercising our employment on a Sun-

day; but this accusation is the effect of such complicated folly, ignorance, and malice that it could have had no other author. Not to insist that a gentleman is under no moral obligation to regard one day more than other, is he to be insulted for doing that which has a direct tendency to destroy luxury root and branch, on a Sunday? Shall virtue, in this enlightened age, be given up to ceremony? and patriotism be stigmatized as impiety? I have, on every other article, been able to keep my temper; but I can never hear the cant of bigotry without impatience.

“There is, however, another charge, which I shall not obviate as an imputation of profaneness, but of folly. It is said that we utter the most horrid oaths and imprecations; that we invoke beings whom we do not believe to exist, and denounce curses that can never be fulfilled. This has, indeed, been practised in our assemblies; but by those only who are novices in the profession: for, among other advantages that arise from gaming, is such a silent acquiescence in the will of fortune as would do honour to a stoic; or, at least, a calm philosophical immutability of countenance, by which all that passes in the bosom is concealed.

“This acquisition, it must be confessed, requires some parts and long practice; but there have been many illustrious examples of it among us. A gentleman, my particular friend, who had the honour to be many years an eminent gamester, being without money, committed a robbery upon the highway, to procure another stake, that he might return to his profession. It happened, unfortunately, that he was taken; and though he had great interest with some persons that shall be nameless, yet he was convicted and hanged. This gentleman’s ill luck continued all the while he was in gaol; so that he

was compelled to dispose of his body to the surgeons, and lost the money to a friend who visited him in the cells the night before execution. He appeared, however, next morning with great composure; no reflection on the past, no anticipation of the future caused him once to change countenance during his passage to the gallows; and though he was about to receive death from a greasy scoundrel, whom he knew once to have been a butcher, yet he swore but two oaths in the cart; and was so indifferent as to what should afterwards befall him, that he bravely refused to say Amen to the prayers.

“If, by your communication of these hints, the clamours of slander shall be silenced, and the true character of a Gamester shall be more generally known,—I have secrets which may be communicated *entre nous*,—and the next dead set—you understand me—I am a man of honour, and you may command,

“Sir, yours, &c.

“TIM. COGDIE.”

No. 30. SATURDAY, FEB. 17, 1753.

Felices ter et amplius

Quos irrupta tenet copula : nec malis

Divulsus querimoniis

Suprema citius solvet amœr die

HOR.

Thrice happy they, in pure delights,
Whom Love with mutual bonds unites;
Unbroken by complaints or strife,
And binding each to each for life.

FRANCIS.

THOUGH I devote this lucubration to the ladies, yet there are some parts of it which, I hope, will not be wholly useless to the gentlemen: and, perhaps,

both may expect to be addressed upon a subject which, to both, is of equal importance ; especially after I have admitted the public recommendation of it by my correspondent Mr. Townley.

It has been universally allowed, and with great reason, that between persons who marry, there should be some degree of equality, with respect to age and condition. Those who violate a known truth deserve the infelicity they incur ; I shall, therefore, only labour to preserve innocence by detecting error.

With the ladies it is a kind of general maxim, that “ the best husband is a reformed rake ; ” a maxim which they have probably derived from comedies and novels, in which such a husband is commonly the reward of female merit. But the belief of this maxim is an incontestable proof, that with the true character of a rake the ladies are wholly unacquainted. “ They have, indeed, heard of a wild young gentleman, who would rake about the town, and take up his lodging at a bagnio ; who had told many a girl a pretty story that was fool enough to believe him : and had a right to many a child that did not call him father : but that in some of these frolics he thought no harm, and for others he had sufficiently suffered.” But let the Adventurer be believed, these are words of dreadful import, and should always be thus understood :

“ To rake about town and lodge at a bagnio is to associate with the vilest and most abandoned of human beings ; it is to become familiar with blasphemy and lewdness, and frequently to sport with the most deplorable misery : to tell pretty stories to credulous girls is to deceive the simplicity of innocence by cunning and falsehood : to be the father of a nameless progeny is to desert those whose tears only can implore the protection to which, of all others, they

have the strongest and the tenderest claim; it is more than to be a man without affection, it is to be a brute without instinct. To think no harm in some of these frolics is to have worn out all sensibility of the difference between right and wrong; and to have suffered for others is to have a body contaminated with diseases, which, in some degree, are certainly transmitted to posterity."

It is to be hoped that the mere exhibition of this picture will be sufficient to deter the ladies from precluding happiness by marrying the original; and from discouraging virtue by making vice necessary to the character which they prefer.

But they frequently act upon another principle, which, though not equally fatal and absurd, may yet produce great infelicity.

When the rake is excluded, it will be generally supposed, that superior intellectual abilities ought always to determine the choice. "A man of fine sense" is, indeed, a character of great dignity; and the ladies have always been advised to prefer this to every other, as it includes a capacity to bestow "that refined, exalted, and permanent felicity which alone is worthy of a rational being." But I think it probable that this advice, however specious, has been often given for no other reason than because to give it flattered the vanity of the writer, who fondly believed he was drawing his own character, and exciting the envy and admiration of his readers. This advice, however, the ladies universally affect to approve, and probably for a similar reason; since every one imagines, that to hold intellectual excellence in high estimation is to demonstrate that she possesses it.

As he that would persuade should be scrupulously careful not to offend, I will not insinuate that there are any ladies, by whom the peculiar beauties of an

exalted understanding cannot be discerned, and who have not, therefore, a capacity for half the pleasure which it can bestow. And yet, I think, there is another excellence which is much more essential to conjugal felicity, Good Nature.

I know that Good Nature has, like Socrates, been ridiculed in the habit of Folly; and that Folly has been dignified by the name of Good Nature. But, by Good Nature, I do not mean that flexible imbecility of mind which complies with every request, and inclines a man at once to accompany an acquaintance to a brothel at the expense of his health, and to keep an equipage for a wife at the expense of his estate. Persons of this disposition have seldom more benevolence than fortitude, and frequently perpetrate deliberate cruelty.

In true Good Nature, there is neither the acrimony of spleen nor the sullenness of malice; it is neither clamorous nor fretful, neither easy to be offended nor impatient to revenge: it is a tender sensibility, a participation of the pains and pleasures of others; and is, therefore, a forcible and constant motive to communicate happiness and alleviate misery.

As human nature is, from whatever cause, in a state of great imperfection, it is surely to be desired, that a person whom it is most our interest to please should not see more of this imperfection than we do ourselves.

I shall, perhaps, be told, that "a man of sense can never use a woman ill." The latter part of this proposition is a phrase of very extensive and various signification: whether a man of sense can "use a woman ill," I will not inquire, but I shall endeavour to show, that he may make her extremely wretched.

Persons of keen penetration and great delicacy

of sentiment, as they must necessarily be more frequently offended than others ; so, as a punishment for the offence, they can inflict more exquisite pain, because they can wound with more poignant reproach : and by him whom Good Nature does not restrain from retaliating the pain that he feels, the offence, whether voluntary or not, will always be thus punished.

If this punishment is suffered with silence, confusion, and tears, it is possible that the tyrant may relent ; but this, like the remorse of a murderer, is too late ; the dread of incurring the same anguish by a like fault will substitute for the smile of cheerfulness that sunshine of beauty, the glooms of doubt, solicitude, and anxiety. The offence will, notwithstanding, be again repeated ; the punishment, the distress, and the remorse will again return ; because error is involuntary, and anger is not restrained. If the reproach is retorted, and whether it was deserved, becomes the subject of debate, the consequences are yet more dreadful : after a vain attempt to show an incongruity, which can no more be perceived than sounds by the deaf, the husband will be insulted for causeless and capricious displeasure, and the wife for folly, perverseness, and obstinacy. In these circumstances, what will become of “ the refined, the exalted, and the permanent felicity, which alone is worthy of reasonable beings, and which elevated genius only can bestow ! ”

That this conduct is, by a man of sense, known to be wrong, I am content to allow : but it must also be granted, that the discernment of wrong is not always a propensity to right ; and that if pain was never inflicted but when it was known to produce salutary effects, mankind would be much more happy than they are.

Good Nature, therefore, if intellectual excellence cannot atone for the want of it, must be admitted as the highest personal merit. If, without it, Wisdom is not kind; without it Folly must be brutal. Let it, therefore, be once more repeated, ‘The quality most essential to conjugal felicity is Good Nature.’ And, surely, whatever accidental difference there may happen to be in the conceptions or judgment of a husband and wife, if neither can give pain or pleasure without feeling it themselves, it is easy to perceive which sensation they will concur to produce.

It may now be expected that I should give some general rules, by which the ladies may discover the disposition of those by whom they are addressed; but it is extremely difficult to detect malevolence amidst the assiduities of courtship, and to distinguish the man under that almost inscrutable disguise, the Lover. Good Nature, however, is not indicated by the fulsome fawning of a perpetual grin, the loud laughter which almost anticipates the jest, or the constant echo of every sentiment; neither is it safe to trust the appearance of profuse liberality, or busy officiousness. Let it rather be remarked how the lover is affected, by incidents, in which the lady is not concerned; what is his behaviour to his immediate dependents, and whether they approach him with a slavish timidity, or with the cheerful reverence of voluntary servitude. Is he ever merry at the expense of another; or does he ever attempt thus to excite mirth in his mistress? Does he mention the absent with candour, and behave to those who are present with a manly complacency? By a diligent attendance to these circumstances, perhaps a probable judgment may be formed of his character.

To conclude with a general remark, Good Nature

is not of less importance to ourselves than to others. The morose and petulant first feel the anguish that they give. Reproach, revilings, and invective are but the overflowings of their own infelicity, and are constantly again forced back upon their source. Sweetness of temper is not, indeed, an acquired but a natural excellence; and, therefore, to recommend it to those who have it not may be deemed rather an insult than advice. But let that which in happier natures is instinct, in these be reason; let them pursue the same conduct, impelled by a nobler motive. As the sourness of the crab enhances the value of the graft, so that which on its parent plant is Good Nature will, on a less kindly stock, be improved by virtue. No action by which others receive pleasure or pain is indifferent: the Sacred rule, "Do that to others which ye would that others should do to you," extends to every deed; and "every word shall be brought into judgment."

No. 31. TUESDAY, FEB. 20, 1753.

*Invidiâ Siculi non invenere Tyranni
Majus tormentum.*——— Hor.

Nor could Sicilia's tyrants ever find
A greater torment than an envious mind. FRANCIS.

SOON after the expiration of that golden age, in which perpetual and spontaneous plenty precluded all temptation to violence and fraud, Apollo, the God of Wisdom, of Eloquence, and Music, became enamoured of one of the nymphs who graced the train of Diana. The nymph, whose name time has not preserved with her story, was at first inflexible;

but the suit which her chastity refused her vanity still continued to permit : and thus, though wisdom, eloquence, and music were ineffectual ; yet perseverance prevailed. The pride of virtue was imperceptibly softened ; and the sense of guilt had been so often lost in the anticipation of delight that it did not always return : to this delight there remained no obstacle but the fear of shame ; and the fear of shame, as desire perpetually increased, was at last surmounted.

Apollo perceived and pursued his advantage ; and the Nymph silently consented to an assignation ; the place was a grotto far sequestered from the path of the traveller, and the time was midnight.

When nature no longer lavished her bounty upon idleness, and the fruits of the earth were bestowed only upon labour ; when the harvest and the vintage ceased to be common, and the bounds of property were set up ; many vices under human forms became inhabitants of the earth, and associated with mankind. Of some the external appearance was pleasing, and their qualities were not immediately discovered. Among these vices was Envy : Envy, indeed, was never lovely ; but she was then young, nor was the malignity of her mind yet expressed in her person.

As Apollo was enamoured of the Nymph, Envy was enamoured of Apollo : she watched his descent, therefore, with all the impatience of desire ; and though she knew her own passion to be hopeless, yet the discovery of his addresses to another distracted her with jealousy : she was always busied to procure intelligence which could only increase her torment ; and was perpetually contemplating the happiness which she despaired to enjoy.

It happened that the assignation of the lovers was overheard by Echo, and by Echo repeated to Envy.

This intelligence roused her to a yet keener sensibility of misery: to intercept the happiness of a rival was the first object of her wish; and the next moment she conceived a design of securing that happiness to herself. To effect both these purposes a thousand projects had been by turns contrived, examined, and rejected; her mind was more violently agitated in proportion as the time grew more near: and after all the toil of thinking had ended in despair, an expedient suddenly started into her mind, which she perceived at once to be simple and easy; she wondered how it had been before overlooked, and resolved immediately to put it in execution.

It was within one hour of midnight, when the Nymph took her way to the grotto. She was now pale with remorse, and now flushed with shame: she hesitated; her bosom again beat with anticipated delight; she trembled, and went forward. Envy perceived her at a distance; and cast round her a thick cloud, which scarce the beams of Phœbus himself could have dissipated. The Nymph looked round for the grotto, but suddenly perceived herself to be involved in impenetrable darkness; she could discover neither the sky above her, nor the ground on which she stood: she stopped short, terrified and astonished; desire was chilled in her veins, and she shuddered at the temerity of her purpose.

In this dreadful moment she had no hope of deliverance, but from the power whose laws she had been about to violate; and she therefore addressed this prayer to Diana: "Chaste queen of irreproachable delight! who, though my mind had renounced thy influence, hast yet by this omen preserved me from corporal dishonour; O! guide me in safety through the terrors of this guilty night: let me once

more be permitted to pursue the chase at thy side ; and to mingle with the happy virgins whom 'Cheerfulness, the daughter of Innocence, assembles at thy bower !' As she uttered this prayer, she hastily turned about : and the moment she made an effort to go back, her prayer was granted ; the gloom that surrounded her was dissipated ; and she again perceived the mild radiance of her queen tremble upon the foliage of the trees, and chequer the path before her with a silver light. She now sprang forward, impelled by that joy which her deliverance had inspired ; her speed was no longer restrained by the timidity of guilt ; the solitary way was repassed in a moment ; and her desire to return had been so ardent that she could scarce believe it to be accomplished.

In the meantime Envy had entered the grotto, and was expecting Apollo : she heard him approach with a tumult of passions, in which pain was predominant ; and she received him in silence and confusion, which otherwise she would have found it difficult to feign.

When the momentary transport which she had thus obtained was at an end, she perceived that it had been too dearly purchased with safety : she reflected upon her situation with terror ; and wished, too late, that the Nymph, whose pleasure she had intercepted, had received it in her stead, as it would have been more than counterbalanced by a small proportion of her pain : her pain was not, however, produced by regretting the loss of innocence, but by anticipating the punishment of guilt.

Apollo, who knew not how wretched and malignant a being he had clasped to his bosom, whispered a thousand tender sentiments, and urged her to reply. Envy was still silent ; but knowing that she could not in these circumstances continue long un-

detected, she suddenly collected all her forces, and sprang from him, hoping to escape unknown in the darkness of the night: but just as she reached the entrance of the grotto, he again caught her in his arms. Envy shrieked in the anguish of despair; and the god himself started back with astonishment: he would not, however, quit his hold of the fugitive; and Diana, that she might not lose an opportunity to punish incontinence, darted her rays directly upon the place. Apollo discovered the features of Envy, and turned from her with abhorrence. After a moment's recollection, looking again sternly upon her, "Loathed and detested as thou art," said he, "I cannot destroy thee, for thou art immortal as the felicity of heaven: and I wish not to destroy thee, for immortality is thy curse. But may my arms again embrace thee, and may thy bosom be again pressed to mine, if thy power thus to profane the delights of love end not this moment for ever: henceforth thy face shall be deformed with the characteristics of want and age, and snakes instead of hair shall be the covering of thy head; thy breasts shall be lengthened to thy waist, and thy skin shall be suffused with gall." While he was yet speaking, the freshness of youth faded from her cheeks: her eyes sunk inward; her tresses, that flowed in loose ringlets upon her shoulders, were suddenly contracted; and wreathing themselves in various contortions, a brood of serpents hissed round her head; her flesh became flaccid, her skin appeared shriveled and yellow, and her whole form expressed at once malignity and wretchedness.

Thus changed, she fled from the presence of Apollo: but she carried with her not a memorial of her crime only, but of that pleasure which her punishment had rendered it impossible to repeat.

A child, which she regarded as at once her glory and her shame, was at length born, and afterwards known among mankind by the name of Cunning.

In Cunning both the qualities of the father and the mother, as far as they are compatible, are united. As the progeny of Envy, he regards whatever is amiable and good with malignity; the end that he proposes, therefore, is always the gratification of vice: but he inherits so much of his father's wisdom that he frequently pursues that end by the most effectual means.

All therefore, whom Wisdom would disdain to counsel, apply to Cunning. But of the votaries to Cunning, even those who succeed are disappointed; they do, indeed, frequently obtain the immediate object of their wish, but they are still restless and unsatisfied; as the statesman, after he has gratified his ambition, still sighs in vain for felicity.

No. 32. SATURDAY, FEB. 24, 1753.

Mundæ—parvo sub lare Pauperum

Cænæ, sine aulæis et ostro,

Sollicitam explicuere frontem. Hor.

To frugal treats and humble cells

With grateful change the wealthy fly,
Where health-preserving plainness dwells,

Far from the carpet's gaudy dye.

Such scenes have charm'd the pangs of care,
And smooth'd the clouded forehead of despair.

FRANCIS.

OMAR, the hermit of the mountain Abukabis, which rises on the east of Mecca, and overlooks the city, found one evening a man sitting pensive and alone, within a few paces of his cell. Omar re-

garded him with attention, and perceived that his looks were wild and haggard, and that his body was feeble and emaciated : the man also seemed to gaze steadfastly on Omar ; but such was the abstraction of his mind that his eye did not immediately take cognizance of its object. In the moment of recollection he started as from a dream, he covered his face in confusion, and bowed himself to the ground. "Son of affliction," said Omar, "who art thou, and what is thy distress?" "My name," replied the stranger, "is Hassan, and I am a native of this city ; the angel of adversity has laid his hand upon me ; and the wretch whom thine eye compassionates, thou canst not deliver." "To deliver thee," said Omar, "belongs to him only from whom we should receive with humility both good and evil ; yet hide not thy life from me ; for the burthen which I cannot remove, I may at least enable thee to sustain." Hassan fixed his eyes upon the ground, and remained some time silent ; then fetching a deep sigh, he looked up at the hermit ; and thus complied with his request.

"It is now six years since our mighty lord the Caliph Almalic, whose memory be blessed, first came privately to worship in the temple of the holy city. The blessings which he petitioned of the prophet as the prophet's vicegerent, he was diligent to dispense ; in the intervals of his devotion, therefore, he went about the city, relieving distress, and restraining oppression : the widow smiled under his protection, and the weakness of age and infancy was sustained by his bounty. I, who dreaded no evil but sickness, and expected no good beyond the reward of my labour, was singing at my work, when Almalic entered my dwelling. He looked round with a smile of complacency ; perceiving that though it was mean, it was neat, and that though I was

poor, I appeared to be content. As his habit was that of a pilgrim, I hastened to receive him with such hospitality as was in my power; and my cheerfulness was rather increased than restrained by his presence. After he had accepted some coffee, he asked me many questions; and though by my answers I always endeavoured to excite him to mirth, yet I perceived that he grew thoughtful, and eyed me with a placid but fixed attention. I suspected that he had some knowledge of me, and therefore inquired his country and his name. ‘Hassan,’ said he, ‘I have raised thy curiosity, and it shall be satisfied; he who now talks with thee is Almalic, the sovereign of the faithful, whose seat is the throne of Medina, and whose commission is from above.’ These words struck me dumb with astonishment, though I had some doubt of their truth: but Almalic, throwing back his garment, discovered the peculiarity of his vest, and put the royal signet upon his finger. I then started up, and was about to prostrate myself before him, but he prevented me: ‘Hassan,’ said he, ‘forbear; thou art greater than I, and from thee I have at once derived humility and wisdom.’ I answered, ‘Mock not thy servant, who is but as a worm before thee: life and death are in thy hand, and happiness and misery are the daughters of thy will.’ ‘Hassan,’ he replied, ‘I can no otherwise give life or happiness than by not taking them away: thou art thyself beyond the reach of my bounty, and possessed of felicity which I can neither communicate nor obtain. My influence over others fills my bosom with perpetual solicitude and anxiety; and yet my influence over others extends only to their vices, whether I would reward or punish. By the bowstring, I can repress violence and fraud; and by the delegation of power I can transfer the insatiable wishes of

avarice and ambition from one object to another; but with respect to virtue, I am impotent: if I could reward it, I would reward it in thee. Thou art content, and hast therefore neither avarice nor ambition: to exalt thee would destroy the simplicity of thy life, and diminish that happiness which I have no power either to increase or to continue.' He then rose up, and, commanding me not to disclose his secret, departed.

"As soon as I recovered from the confusion and astonishment in which the Caliph left me, I began to regret that my behaviour had intercepted his bounty; and accused that cheerfulness of folly which was the concomitant of poverty and labour. I now repined at the obscurity of my station, which my former insensibility had perpetuated: I neglected my labour, because I despised the reward; I spent the day in idleness, forming romantic projects to recover the advantages which I had lost; and at night, instead of losing myself in that sweet and refreshing sleep, from which I used to rise with new health, cheerfulness, and vigour, I dreamed of splendid habits and a numerous retinue, of gardens, palaces, eunuchs, and women, and waked only to regret the illusions that had vanished. My health was at length impaired by the inquietude of my mind; I sold all my movables for subsistence: and reserved only a mattress, upon which I sometimes lay from one night to another.

"In the first moon of the following year, the Caliph came again to Mecca, with the same secrecy, and for the same purposes. He was willing once more to see the man whom he considered as deriving felicity from himself. But he found me, not singing at my work, ruddy with health, and vivid with cheerfulness; but pale and dejected, sitting on the ground, and chewing opium, which contributed to substitute the phantoms of imagination for the

realities of greatness. He entered with a kind of joyful impatience in his countenance, which, the moment he beheld me, was changed to a mixture of wonder and pity. I had often wished for another opportunity to address the Caliph: yet I was confounded at his presence, and throwing myself at his feet, I laid my hand upon my head, and was speechless. ‘Hassan,’ said he, ‘what canst thou have lost, whose wealth was the labour of thy own hand; and what can have made thee sad, the spring of whose joy was in thy own bosom? What evil hath befallen thee? Speak, and, if I can remove it, thou art happy.’ I was now encouraged to look up, and I replied, ‘Let my Lord forgive the presumption of his servant, who rather than utter a falsehood would be dumb for ever. I am become wretched by the loss of that which I never possessed: thou hast raised wishes which indeed I am not worthy thou shouldst satisfy: but why should it be thought that he who was happy in obscurity and indigence would not have been rendered more happy by eminence and wealth?’

“When I had finished this speech, Almalic stood some moments in suspense, and I continued prostrate before him. ‘Hassan,’ said he, ‘I perceive, not with indignation but regret, that I mistook thy character: I now discover avarice and ambition in thy heart which lay torpid only because their objects were too remote to rouse them. I cannot, therefore, invest thee with authority, because I would not subject my people to oppression: and because I would not be compelled to punish thee for crimes which I first enabled thee to commit. But as I have taken from thee that which I cannot restore, I will at least gratify the wishes that I excited, lest thy heart accuse me of injustice, and thou continue still a stranger to thyself. Arise, therefore, and follow me.’ I sprung from the ground as it

were with the wings of an eagle; I kissed the hem of his garment in an ecstasy of gratitude and joy; and when I went out of my house, my heart leaped as if I had escaped from the den of a lion. I followed Almalic to the Caravansera, in which he lodged; and after he had fulfilled his vows, he took me with him to Medina. He gave me an apartment in the Seraglio; I was attended by his own servants; my provisions were sent from his own table; and I received every week a sum from his treasury, which exceeded the most romantic of my expectations. But I soon discovered that no dainty was so tasteful as the food to which labour procured an appetite; no slumbers so sweet as those which weariness invited; and no time so well enjoyed as that in which diligence is expecting its reward. I remembered these enjoyments with regret: and while I was sighing in the midst of superfluities, which, though they encumbered life, yet I could not give up, they were suddenly taken away.

“Almalic, in the midst of the glory of his kingdom, and in the full vigour of his life, expired suddenly in the bath; such, thou knowest, was the destiny which the Almighty had written upon his head.

“His son Aububeker, who succeeded to the throne, was incensed against me by some who regarded me at once with contempt and envy: he suddenly withdrew my pension, and commanded that I should be expelled the palace; a command which my enemies executed with so much rigour that within twelve hours I found myself in the streets of Medina, indigent and friendless, exposed to hunger and derision, with all the habits of luxury, and all the sensibility of pride. O! let not thy heart despise me, thou whom experience has not taught that it is misery to lose that which it is not happi-

ness to possess. O! that for me, this lesson had not been written on the tablets of Providence! I have traveled from Medina to Mecca: but I cannot fly from myself. How different are the states in which I have been placed! the remembrance of both is bitter; for the pleasures of neither can return." Hassan having thus ended his story, smote his hands together, and looking upward burst into tears.

Omar, having waited till this agony was passed, went to him, and taking him by the hand, "My son," said he, "more is yet in thy power than Almalic could give, or Aubukeker take away. The lesson of thy life the prophet has in mercy appointed me to explain.

"Thou wast once content with poverty and labour, only because they were become habitual, and ease and affluence were placed beyond thy hope; for when ease and affluence approached thee thou wast content with labour and poverty no more. That which then became the object was also the bound of thy hope; and he, whose utmost hope is disappointed, must inevitably be wretched. If thy supreme desire had been the delights of Paradise, and thou hadst believed that by the tenor of thy life these delights had been secured, as more could not have been given thee, thou wouldst not have regretted that less was not offered. The content which was once enjoyed was but the lethargy of the soul; and the distress which is now suffered, will but quicken it to action. Depart, therefore, and be thankful for all things: put thy trust in him who alone can gratify the wish of reason, and satisfy the soul with good: fix thy hope upon that portion, in comparison of which the world is as the drop of the bucket, and the dust of the balance. Return, my son, to thy labour; thy food shall again be tasteful,

and thy rest shall be sweet : to thy content also will be added stability, when it depends not upon that which is possessed upon earth, but upon that which is expected in Heaven."

Hassan, upon whose mind the angel of instruction impressed the counsel of Omar, hastened to prostrate himself in the temple of the prophet. Peace dawned upon his mind like the radiance of the morning : he returned to his labour with cheerfulness ; his devotion became fervent and habitual : and the latter days of Hassan were happier than the first.

No. 33. TUESDAY, FEB. 27, 1753.

— *Latet anguis in herba.*

VIRG.

Within the grass conceal'd a serpent lies.

"TO THE ADVENTURER.

"SIR,

"As the view of public undertakings should be the public good, no foible that is prejudicial to society can be too trifling to be animadverted upon. I shall, therefore, without any further apology, lay before you one of the greatest impediments to the pleasure of conversation : an artful manner of conveying keen reproaches and harsh satires, under the disguise of discoursing on general subjects, which seem quite foreign to any thing that may concern the company. Thus, instead of endeavouring to entertain each other with cheerful good humour, most conversations are carried on, as Hudibras says,

With words far bitterer than wormwood,
That would in Job or Grizzel stir mood.

“It is an old and a just observation, that no situation can be well less entertaining than that of a third person to lovers: yet while decency is preserved, which is generally the case before marriage, and by sensible well bred people afterwards; even in this situation, the mind that is stored with any images of its own may amuse itself; and the heart that is fraught with any goodnature may find some satisfaction in considering the pleasure which the fond lovers enjoy in the company of each other. But from the uneasiness of being a third person to quarrellers, there is no relief: your own thoughts are broke in upon by the jarring discord of your companions; and they will neither contribute to your entertainment, nor even suffer you to retain the tranquillity of your own bosom.

“Amongst the vulgar, where the men vent their passions by swearing, and the women by scolding or crying, their quarrels are generally soon made up, nor does any anger remain after reconciliation. But in higher life, where such efforts are restrained by good breeding, and where people have learned to disguise, not to subdue their passions, an inveterate rancour often lies corroding in the breast, and generally produces all the effects of inexorable malice.

“People consider not, that by family repartees and oblique reflections on each other, the very inmost secrets of their lives are disclosed to their common acquaintance; and that they oftentimes inconsiderately lay open to their worst enemies faults and imperfections in themselves and their relations, which they would take pains to conceal from their dearest friends.

“To give you a full idea of what I mean, I send you a history of my life and adventures for one day; and I wish I could say it was the only one in which

I have been witness to such disagreeable scenes as are here represented.

“ In the morning I breakfasted with two young ladies. Miss Harriet, the elder sister, was about the age of nineteen, and Miss Fanny, the youngest, not quite seventeen. Their parents are able amply to provide for them; and have spared no cost in masters of every kind, in order to give them all fashionable female accomplishments. Ever since they have quitted the nursery, they have been indulged in seeing their own company in Miss Harriet’s dressing-room, which is finished and adorned with great elegance of taste and profusion of expense. They are both possessed of no small share of beauty, with so much quickness of apprehension and ready wit, as might, if rightly applied, render them extremely entertaining. Not one real misfortune can they yet have met with, to sour their tempers or suppress their vivacity: yet could I plainly see that they were very far from being happy, and that their unhappiness arose from their continual bickerings with each other. After breakfast, Miss Fanny took up a volume of Shakspeare’s plays that lay in the window, and, out of the *Midsummer Night’s Dream*, read the following part of a speech which Helena makes to her friend Hermia in the third act:

Injurious Hermia, most ungrateful maid!
Have you contrived, have you with these contrived
To bait me with this foul derision?
Is all the counsel that we two have shared,
The sister’s vows, the hours that we have spent,
When we have chid the hasty footed time
For parting us; O! and is all forgot?

Then laying down the book, with the tears half starting from her eyes, she looked earnestly at her sister, and in a tone more theatrical than I wish to

hear off the stage, cried out, ‘Oh! wretched Helena, unhappy maid! I wonder not that in your circumstances you imagined that every word was intended as an insult; since no doubt you had often experienced such inhuman treatment.’ Miss Harriet with some warmth answered, ‘You should remember, sister, that Helena was a foolish weak girl, fond of a man that despised her; and it was kind of any body to endeavour to cure her of such a mean spirited passion.’

“*Fanny.* ’Tis always cruel, sister, to insult the wretched.

“*Harriet.* Those that are miserable by their own folly, Miss Fanny, will call every thing insult and reproach that tends not to soothe and encourage them in a silly passion.

“*Fanny.* If love is a silly passion, Miss Harriet, I know some mighty *wise* people that have felt its power.

“*Harriet.* I don’t say love is a silly passion, where it is properly placed: but I know, madam, that a headstrong young girl will always be angry with every one that advises her for her own good.

“*Fanny.* And I know, also, madam—

“As soon as the affectionate name of sister was dropped, and the ceremony of Miss supplied its place, I even then began to fear, lest ceremony would also undergo the same fate, and that passion at last would introduce open rudeness: but the word madam doubly retorted, no sooner reached my ears than, trembling for the event, I interrupted the dialogue by taking my leave: and I doubt not but any one from this sketch may easily be able to paint in what manner these young ladies pass most of their hours together.

“From hence I went to visit three cousins, who, although they had moderate independent fortunes,

yet had for some years lived together as one family. They were women of an obscure and low education, but commonly reputed goodnatured. I took it for granted, therefore, that I should meet with some harmony amongst them: but by their conversation I soon found that they continued under the same roof, for no other reason, but because each fancied herself obliged to it she knew not why, and could not tell how to extricate herself from imaginary chains.

“Whatever conversation I began, with a design of amusing them, was interrupted by their all talking at once upon the subject which seemed uppermost in their minds; and proving to a demonstration that one person could live by herself much cheaper than with a companion; and each separately declared, that she could live for a mere trifle, was it not for expensive connexions. Then running through every branch of housekeeping, each inveighed strongly against some article, which either she did not like, or from ill health could not enjoy, and which she knew also to be agreeable to her companions. This discourse was too vulgar as well as disagreeable to be long endured; I therefore hasted off as fast as possible, and went to dinner, where the family consisted of an old gentleman and lady, their two daughters, and two young gentlemen, who, I soon found were the intended lovers of the young ladies. By intended lovers, I mean they were young gentlemen whose fortunes and characters were agreeable to the parents: and the design of this interview was for the young people to see whether they were agreeable to each other. I now expected the highest scene of cheerfulness and good humour; for on such occasions both gentlemen and ladies generally dress themselves in their best looks and their best humour, as certainly as in their best and most becoming

clothes. The two gentlemen I soon perceived had made a separate choice; but, unfortunately, the two ladies were both bent on the conquest of the same man; to compass which, their features and persons, through affectation, were thrown into a thousand distortions. From an envious fear of each other's success, lowering suspicion sat upon their brows; and their eyes, which were naturally piercing, darted forth such malignant glances at each other that they lost all their beauty, and, from being turned so many ways at once, looked as if they squinted. Their whole discourse consisted of sharp reflections against coquetry; each insinuating, in pretty intelligible terms, that the other was a finished coquette: and, indeed, they spared not, in an indirect manner, to accuse each other of every ill quality in human nature. How this recommended them to their lovers, I know not; but it made their company, partly through compassion, and partly through indignation, so unpleasant to me that, as soon as I could, consistent with civility, I took my leave, and closed this *agreeable* day with a married couple, the motive of whose coming together was said to be love, for no other could well be assigned for it. They had been married some years, but had no children; which I soon found was no small grief to the husband, by his talking in raptures of every prattling child he had met with abroad; to which the wife always answered, that she was sick of hearing of nothing but the monkey tricks of a parcel of senseless brats. As they were both people of tolerable understanding, and were said to be very fond of reading, I endeavoured to turn the discourse into another channel, which was pretty easily done, and they, with great readiness, entered into a conversation on plays and books of amusement. But here again, not a single character could be mentioned, without

causing a warm dispute between the husband and wife: she most outrageously inveighed against every example of a kind and obliging wife, whose behaviour, she said, was the effect of a paltry meanness of spirit; while he burst out in raptures on the happiness of every libertine, who was not bound by the uneasy fetters of matrimony. Both had some poetical passage ready to repeat in support of their decisions; and their eyes were alternately cast towards me, as claiming my approbation.

“ Could I possibly want to be farther informed of their private history? Or can I claim to myself any peculiar penetration, for saying that Mr. B—— is grown sick of his wife, and is a man of pleasure and intrigue; and that she leads him a weary life from suspicion of his amours, being resolved not to incur that censure of mean spiritedness, which she cast on every character that exemplified any degree of patience and acquiescence towards a husband? Nay, without the least spark of divination, I will venture to foretell, that Mr. B——, driven from his own house by the petulance and clamours of his wife, will spend most of his time with some favourite courtesan, whose interest it is to engage him by cheerfulness and good humour: and that Mrs. B——, piqued at the neglect of her charms, may possibly revenge the inconstancy of her husband, by sacrificing her own virtue and honour.

“ If, sir, you can prevail with people not to expose themselves in this manner, and can persuade them, that good humour would be more agreeable entertainment to their guests than the most costly provisions; you will certainly do an essential piece of service to society, and you may command all the assistance in the power of

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* *

“ Your most obedient, &c.

“ MYRTILLA.”

No. 34. SATURDAY, MARCH 3, 1753.

Has toties optata exegit gloria pœnas. Juv.

Such fate pursues the votaries of praise.

“ TO THE ADVENTURER.

“ SIR,

Fleet Prison, Feb. 24.

“ To a benevolent disposition, every state of life will afford some opportunities of contributing to the welfare of mankind. Opulence and splendour are enabled to dispel the cloud of adversity, to dry up the tears of the widow and the orphan, and to increase the felicity of all around them; their example will animate virtue, and retard the progress of vice. And even indigence and obscurity, though without power to confer happiness, may at least prevent misery, and apprise those who are blinded by their passions that they are on the brink of irremediable calamity.

“ Pleased, therefore, with the thought of recovering others from that folly which has imbittered my own days, I have presumed to address the Adventurer from the dreary mansions of wretchedness and despair, of which the gates are so wonderfully constructed as to fly open for the reception of strangers, though they are impervious as a rock of adamant to such as are within them :

Facilis descensus Averni;

Noctes atque dies patet atri janua Ditis :

Sed revocare gradum, superasque evadere ad auras,

Hoc opus hic labor est.

VIRG.

The gates of hell are open night and day ;

Smooth the descent, and easy is the way ;

But to return and view the cheerful skies ;

In this the task and mighty labour lies.

DRYDEN.

“ Suffer me to acquaint you, sir, that I have glittered at the ball, and sparkled in the circle; that I have had the happiness to be the unknown favourite of an unknown lady at the masquerade, have been the delight of tables of the first fashion, and the envy of my brother beaux; and to descend a little lower, it is, I believe, still remembered that Messrs. Velours and d’Espagne stand indebted for a great part of their present influence at Guildhall, to the elegance of my shape, and the graceful freedom of my carriage.

*Sed quæ præclara et prospera tanti,
Ut rebus lætis par sit mensura malorum!* JUV.

See the wild purchase of the bold and vain,
Where every bliss is bought with equal pain!

“ As I entered into the world very young, with an elegant person and a large estate, it was not long before I disentangled myself from the shackles of religion; for I was determined to the pursuit of pleasure, which according to my notions consisted in the unrestrained and unlimited gratification of every passion and every appetite; and as this could not be obtained under the frowns of a perpetual dictator, I considered religion as my enemy; and, proceeding to treat her with contempt and derision, was not a little delighted that the unfashionableness of her appearance, and the unanimated uniformity of her motions, afforded frequent opportunities for the sallies of my imagination.

“ Conceiving now that I was sufficiently qualified to laugh away scruples, I imparted my remarks to those among my female favourites, whose virtue I intended to attack; for I was well assured, that pride would be able to make but a weak defence when religion was subverted, nor was my success below my expectation: the love of pleasure is too

strongly implanted in the female breast, to suffer them scrupulously to examine the validity of arguments designed to weaken restraint; all are easily led to believe, that whatever thwarts their inclination must be wrong: little more, therefore, was required than by the addition of some circumstances, and the exaggeration of others, to make merriment supply the place of demonstration; nor was I so senseless as to offer arguments to such as could not attend to them, and with whom a repartee or catch would more effectually answer the same purpose. This being effected, there remained only 'the dread of the world:' but Roxana soared too high, to think the opinion of others worthy her notice; Lætitia seemed to think of it only to declare, 'that if all her hairs were worlds,' she should reckon them 'well lost for love;' and Pastorella fondly conceived, that she could dwell for ever by the side of a bubbling fountain, content with her swain and fleecy care, without considering that stillness and solitude can afford satisfaction only to innocence.

"It is not the desire of new acquisitions, but the glory of conquests that fires the soldier's breast; as indeed the town is seldom worth much, when it has suffered the devastation of a siege; so that though I did not openly declare the effects of my own prowess, which is forbidden by the laws of honour, it cannot be supposed that I was very solicitous to bury my reputation, or to hinder accidental discoveries. To have gained one victory is an inducement to hazard a second engagement: and though the success of the general should be a reason for increasing the strength of the fortification, it becomes, with many, a pretence for an immediate surrender, under the notion that no power is able to withstand so formidable an adversary; while others brave the danger, and think it mean to surrender

and dastardly to fly. Melissa, indeed, knew better; and though she could not boast the apathy, steadiness, and inflexibility of a Cato, wanted not the more prudent virtue of Scipio, and gained the victory by declining the contest.

“ You must not, however, imagine that I was, during this state of abandoned libertinism, so fully convinced of the fitness of my own conduct as to be free from uneasiness. I knew very well that I might justly be deemed the pest of society, and that such proceedings must terminate in the destruction of my health and fortune; but to admit thoughts of this kind was to live upon the rack: I fled, therefore, to the regions of mirth and jollity, as they are called, and endeavoured, with Burgundy and a continual rotation of company, to free myself from the pangs of reflection. From these orgies we frequently sallied forth in quest of adventures, to the no small terror and consternation of all the sober stragglers that came in our way; and though we never injured, like our illustrious progenitors, the Mohocks, either life or limbs; yet we have in the midst of Covent Garden buried a tailor, who had been troublesome to some of our fine gentlemen, beneath a heap of cabbage-leaves and stalks, with this conceit,

“ *Satia te caule quem semper cupisti.*

“ Glut yourself with cabbage, of which you have always been greedy.

“ There can be no reason for mentioning the common exploits of breaking windows and bruising the watch, unless it be to tell you of the device of producing before the justice broken lanterns, which have been paid for a hundred times; or their appearance with patches on their heads, under pretence of being cut by the sword that was never

drawn: nor need I say any thing of the more formidable attack of sturdy chairmen, armed with poles; by a slight stroke of which the pride of Ned Revel's face was at once laid flat, and that effected in an instant, which its most mortal foe had for years essayed in vain. I shall pass over the accidents that attended attempts to scale windows, and endeavours to dislodge signs from their hooks: there are many 'hairbreadth escapes,' besides those in the 'imminent deadly breach;' but the rake's life, though it be equally hazardous with that of the soldier, is neither accompanied with present honour nor with pleasing retrospect: such is, and such ought to be the difference between the enemy and the preserver of his country.

"Amidst such giddy and thoughtless extravagance, it will not seem strange that I was often the dupe of coarse flattery. When Mons. L'Allonge assured me that I thrust quart over arm better than any man in England, what could I less than present him with a sword that cost me thirty pieces? I was bound for a hundred pounds for Tom Trippet, because he had declared that he would dance a minuet with any man in the three kingdoms except myself. But I often parted with money against my inclination, either because I wanted the resolution to refuse, or dreaded the appellation of a niggardly fellow: and I may be truly said to have squandered my estate, without honour, without friends, and without pleasure. The last may, perhaps, appear strange to men unacquainted with the masquerade of life: I deceived others, and I endeavoured to deceive myself; and have worn the face of pleasantry and gaiety, while my heart has suffered the most exquisite torture.

"By the instigation and encouragement of my friends, I became at length ambitious of a seat in

parliament; and accordingly set out for the town of Wallop in the west, where my arrival was welcomed by a thousand throats, and I was in three days sure of a majority: but after drinking out one hundred and fifty hogsheads of wine, and bribing two-thirds of the corporation twice over, I had the mortification to find that the borough had been before sold to Mr. Courtly.

“ In a life of this kind, my fortune, though considerable, was presently dissipated; and as the attraction grows more strong the nearer any body approaches the earth, when once a man begins to sink into poverty, he falls with velocity always increasing; every supply is purchased at a higher and higher price, and every office of kindness obtained with greater and greater difficulty. Having now acquainted you with my state of elevation, I shall, if you encourage the continuance of my correspondence, show you by what steps I descended from a first floor in Pall Mall to my present habitation.

“ I am, sir,

“ Your humble servant,

T.

“ MISARGYRUS.

No. 35. TUESDAY, MARCH 6, 1753.

————— *Celebrare domestica facta.* HOR.

We find fit subjects for our verse at home. ROSCOM.

“ TO THE ADVENTURER.

“ SIR,

“ ONE of the improvements of life, in which the present age has excelled all that have gone before, is the quick circulation of intelligence, the faithful and

easy communication of events, past and future, by the multitude of newspapers which have been contrived to amuse or inform us. But as these performances, whether daily or weekly, are commonly the productions of industrious indigence, unacquainted with the higher classes of mankind, my contemporaries have left to me the province of relating what immediately passes in the fashionable world. I shall, therefore, give up to my brother journalists the dreams of politicians, the disputes of empires, and the fluctuations of commerce, and apply myself entirely to that more important business which claims every one's attention that has the happiness of living within the circle of politeness. I have accordingly formed the plan of a new paper calculated solely for high life, in which will be contained a periodical account of the rise, progress, and declension of fashions; and a faithful recital of every remarkable occurrence among persons of figure and distinction. The usefulness and entertainment of such a paper are too evident to need any observation; and, to give a comprehensive view of my design, and make it universally known, I have sent you the following specimen.

“THE BEAU-MONDE;

OR,

THE GENTLEMAN AND LADY'S POLITE
INTELLIGENCER.

Yesterday arrived a mail from Bath.

“We hear that a certain great lady, having complained to a certain great lord, that the world was so ill natured as to say her retreat into the country was in order to lie-in, and that she had even been

delivered of twins: 'Madam,' said my lord, 'I make it a rule never to believe above half of what the world says.'

"Advices from Hyde Park bring accounts of a bloody battle fought the 3d instant, N. S. between Captain Dreadnought and Lieutenant Fury, in which both were honourably run through the body.

"Letters from Newmarket assure us, that the horses are actually in motion, and exercise every day; whence it is conjectured, that they will take the field, and enter upon action some time in April. A list of the forces is already drawn up by the first aid-de-camp, the Honourable Reginald Heber, Esq.

"An express arrived yesterday from France, when the privy council met in Tavistock-street for the dispatch of fashions. The British manufacturers had leave to withdraw their petitions, and the fanmakers' address was ordered to lie upon the table.

"Orders were issued from Lady Chamberlain's office, for all peeresses, &c. not to wear any caps in full dress, and to make use of gray powder. The men to wear wire wigs, or their own hair frizzled up to the top, without hats. The muffs to expire the first of May next.

"On Tuesday last a pair of white heeled shoes made its appearance in the park, and the next day was accompanied by a pair of silver-clocked stockings.

"According to the latest observations the hoops are found to have increased two-tenths of an inch in diameter, and the hats to have decreased two-fifths in the brim.

"At the last masquerade it was computed that there were near eighteen hundred people, men, women, and children. The most remarkable were

three naked ladies representing the Graces, two dancing bears, and a bombazeen devil. Lady Bubble-Bet lost seven hundred guineas, and my Lord Stake is said to have won fifteen hundred. The company departed in good order at break of day.

“ Both playhouses perform, as usual, every night to crowded audiences. Lady Frolick, choosing to mob it in the gallery the first night of the new play, lost her pink shade, half her petenlair, and one shoe in getting in. Mrs. Vale and Lady Stickford may be heard and seen every night at one or the other house.

“ A petition, signed by seventy-two routes, thirty-five drums, fifteen drum-majors, and eleven hurricanes, is prepared against the bill for laying an additional duty on the ace of spades. And we hear that, in consequence of the new style, a bill is to be brought in for altering the diurnal calculation of time. It is proposed, that the morning be put back twelve hours, and is not to commence till twelve at noon; noon and night to be annihilated, and the evening not to end till daybreak. This is agreeable to the practice of all the fashionable world; and the Company of Stationers will have orders to prepare a new almanack, upon the occasion, in order to bind up with future court calendars.

“ By private letters from Bath we are informed, that a vast concourse of people are coming in daily, but they have little or no company. Miss Susan Sly, who lately went thither for the recovery of her health, is safely brought to bed of a son and no heir, to the great grief of that noble family.

“ We hear that a treaty of marriage is on foot, and will speedily be consummated between Patrick Mac Lackland, Esq. and Miss Polly Pert, a lady of great merit and beauty—in her pocket.

“ Last Monday, died, at her ladyship’s house in Grosvenor-square, Miss Cloe, only lapdog of the Countess of Fiddle Faddle.

“ On Sunday last a terrible fire broke out at Lady Brag’s, occasioned by the following accident: Mrs. Overall the housekeeper, having lost three rubbers at whist running, without holding a swabber (notwithstanding she had changed chairs, furzed the cards, and ordered Jemmy the footboy to sit crosslegged for good luck), grew out of all patience; and taking up the devil’s books, as she called them, flung them into the fire, and the flames spread to the steward’s room; but by the timely assistance of Mrs. Cook, Mrs. Chambermaid, and Mrs. Lady’s own Woman, they were prevented from doing any considerable damage.

A BILL OF MARRIAGES, BURIALS, DISEASES, AND
CASUALTIES FOR THE LAST WEEK.

| | |
|------------------------------|-----|
| Married, in church | 2 |
| ———, at May Fair | 11 |
| ———, at the Fleet | 27 |
| Buried, in the country | 142 |

DISEASES.

| | |
|--|------|
| Abortion | 2 |
| Aged | 0 |
| Broken heart, by husbands | 34 |
| Childbed, in private | 5 |
| Consumption, of the pocket..... | 73 |
| Colds, caught at places of diversion | 500 |
| Excessive gaming | 92 |
| Bad livers..... | 1000 |
| Mortification | 8 |
| Overflowing of the gall | 52 |

| | |
|---------------------------------------|----|
| Rash | 7 |
| Small Pox, loss of beauty by it | 23 |
| Spleen | 13 |
| Surfeit | 18 |
| Stillborn | 3 |
| Stifled, after birth | 19 |
| Tympanies, alias drums | 7 |
| Vapours | 18 |

CASUALTIES.

| | |
|-------------------------------------|----|
| Teeth, loss of | 34 |
| Stabbed, in the reputation | 12 |
| Horn mad | 95 |
| Bit by a mad lapdog | 1 |
| Turned off a ladder | 2 |
| Killed, in duels | 7 |
| Found dead, drunk | 31 |
| Kicked and pulled by the ears | 1 |

High Mall at St. James's Park, twenty-five minutes
after two.

“Faro-bank Stock, 360l. 1-half. Hazard ditto, 270l. 3-8ths. Ditto Tallies, 50l. to 400l. 1-4th. Sinking Fund, no price. Brag Circulation, uncertain. Opera Subscription, no price. Assembly ditto, 52l. 10s. Concert ditto, 1st Subscription, no price. Ditto, 2d Subscription, ditto. Ditto New, 1st Subscription, 2l. 12s. 6d. to 3l. 3s. Ditto, 2d Subscription, 10s. 6d. to 4l. 4s. Irish Lottery, books shut. Benefit Tickets 2s. to 3s. to 5s. to 50l.—Debts of honour transferable at White's, no price.

“Thus, sir, I have explained the method that I intend to follow, and imparted some of the materials of which my paper will consist: and as I doubt not of its universal circulation among persons of quality, I shall, in imitation of other papers, give admittance

to all those advertisements which are more immediately connected with my scheme; such as of plays and pantomimes, masquerades, ridottos, assemblies, oratorios, concerts, the animal comedians, Vauxhall, Ranelagh, Ruckholt-house, Kendal-house, &c. &c. &c. Auctions of china, nicknacks and cockleshells; Pinchbeck's repository; parrots, puppies, and monkeys, lost stolen, or strayed.—Also for wives, husbands, and mistresses; masquerade habits, and masks—tooth-powders, lip-salves, and beautifying lotions—Mrs. Giles's fine compound at a guinea an ounce—the ladies' court sticking plaster—and the new invented powder for shaving.—Then among the articles of books, Duke's Art of Dancing, for the Instruction of grown Gentlemen—The Ladies' Memorandum Book—Historical List of Horse Races—Calculation for laying the Odds at any Game—Hoyle on the Sciences—New Novels, and other fashionable books of entertainment.

“ I am, sir,

“ Your very humble servant,

A.

“ J. TATTLE.”

No. 36. SATURDAY, MARCH 10, 1753.

Aspera

*Nigris æquora ventis
 Emirabitur insolens,
 Qui nunc te fruitor credulus aureâ,
 Qui semper vacuum, semper amabilem
 Sperat, nescius auræ
 Fallacis !* HOR.

How often shall the unpractised youth,
 Of altar'd gods and injured truth,
 With tears, alas ! complain !
 How soon behold, with wondering eyes,
 The blackening winds tempestuous rise,
 And scowl along the main !
 While, by his easy faith betray'd,
 He now enjoys thee, golden maid,
 Thus amiable and kind ;
 He fondly hopes that you shall prove
 Thus ever vacant to his love,
 Nor heeds the faithless wind. FRANCIS.

THE ladies, to whom I lately addressed some thoughts upon the choice of a husband, I shall to-day consider as married ; and as I am very far from thinking that they may now sit down in negligent security, and remit at once their assiduity and circumspection, I shall warn them of some opinions of which this conduct is the consequence, detect some errors by which the general intention of good nature may be disappointed, and endeavour to put them upon their guard against some propensities by which it may be overborne.

It is now necessary to remind them that the passion which is supposed to animate the lover, the passion which is represented by flames and darts, which swells the bosom with perpetual rapture, and

neither changes its object nor loses its ardour, exists only in poetry and romance. The real passion, which wit and folly have thus concurred to disguise, is subject to disgust and satiety, is excited by novelty, and frequently extinguished by possession.

It is also equally true, that a refined and abstracted friendship between persons of different sexes, a union of souls to which the corporal passion is merely accidental, is only to be found in the writings of those enthusiasts who have addressed the world from a cave or a college, and perhaps denied the force of desires which they could not subdue; or in the professions of insidious hypocrites, who have endeavoured thus to gain a confidence, which they intended only to abuse. But there is an esteem which is meliorated by love, and a love that is elevated by esteem; a kind of mixed affection, peculiar to mankind as beings compounded of instinct and reason, or, in other words, of body and mind. This is that species of affection, upon which the supreme or peculiar happiness of marriage depends, and which can scarce be preserved without a constant attention and perpetual efforts.

As love without esteem is volatile and capricious; esteem without love is languid and cold. I am afraid that many men, whose wives have possessed their esteem, have yet lavished their fortune and their fondness upon a mistress; and that the love of others, however ardent, has been quickly alienated, because it was not dignified and supported by esteem.

Though good nature does indeed participate the pains and the pleasures of others, and may, therefore, be considered as a constant and forcible motive to communicate happiness and alleviate misery; yet it is at best but the imperfect excellence of imperfect beings, whose immediate gratifications are

often selfish, and such as folly or vice render incompatible with the true happiness of the individual, and of each other.

As there is not, perhaps, upon earth any couple, whose natural dispositions and relish of life are so perfectly similar as that their wills constantly coincide; so it must sometimes happen that the immediate pleasure of indulging opposite inclinations will be greater than a participation of that pleasure which would arise to the other if this indulgence should be forborne: but, as to forbear this indulgence can never fail to conciliate esteem, it should always be considered as a means of happiness, and rather as an advantage than a loss; especially if it be true, that the indulgence itself, in these circumstances, never gives the pleasure that it promises.

Lady Charlotte Sprightly, the wife of a young baronet, was dressing for an assembly a few nights ago, when Sir Harry came in. "My dear Charlotte," says he, "I am sorry that you are going out to-night; for my cousin George is just arrived from the East Indies: I have invited him to sup; and as he has never seen you, I promised him your company." "Nay, dear Sir Harry," replied the lady, "do not ask me to stay at home to-night; you know I am fond of dancing, and now my fancy is set upon going, I am sure you will not disappoint me." Sir Harry, who was truly good natured, would not urge her to stay: for to stay with apparent reluctance would not have gratified his wish. She perceived that he was secretly displeased; however, away she went. But as she had not less good nature than Sir Harry, she suffered so much pain by reflecting on the pain she had given him, that she often wished herself at home. Thus she offended the delicacy of his affection by preferring a dance to the quiet of his mind; and forfeited part

of the esteem which was due to that very good nature by which she lost the enjoyment of the night.

In this instance the pain inflicted upon the husband was accidental to the private gratification proposed by the wife. But there is a passion very different both from malice and rage, to the gratification of which, the pain of another is sometimes essentially necessary. This passion which, though its effects are often directly opposite to good nature, is yet perhaps predominant in every breast, and indulged at whatever risk, is vanity.

To a gratification of vanity, at the expense of reciprocal esteem, the wife is certainly under much stronger temptation than the husband: and I warn the ladies against it, not only with more zeal, but with greater hope of success; because those only who have superior natural abilities, or have received uncommon advantages from education, have it in their power.

Successfully to rally a wife confers no honour upon a husband; the attempt is regarded rather as an insult than a contest; it is exulting in a masculine strength, to which she makes no pretensions, and brandishing weapons she is not supposed to have skill to wield.

For the same reasons, to confute or to ridicule a husband with an apparent superiority of knowledge or of wit, affords all the parade of triumph to a wife; it is to be strong where weakness is no reproach, and to conquer when it would not have been dishonourable to fly. But these circumstances, which increase the force of the temptation, will be found to afford proportionate motives to resist it: whatever adds to the glory of the victor adds equally to the dishonour of the vanquished: and that which can exalt a wife only by degrading a husband will appear upon the whole not to be worth the acqui-

tion, even though it could be made without changing fondness or resentment, or provoking jealousy by an implication of contempt. If the ladies do not perceive the force of this argument, I earnestly request that they would, for once, trust implicitly to my judgment: a request which, however extraordinary, is not unreasonable; because, in this instance, the very vanity which hides truth from them must necessarily discover it to me.

But, if good nature is sufficiently vigorous to secure the esteem of reason, it may yet be too negligent to gratify the delicacy of love: it must, therefore, not only be steady, but watchful and assiduous; beauty must suffer no diminution by inelegance, but every charm must contribute to keep the heart which it contributed to win; whatever would have been concealed as a defect from the lover must with yet greater diligence be concealed from the husband. The most intimate and tender familiarity cannot surely be supposed to exclude decorum; and there is a delicacy in every mind which is disgusted at the breach of it, though every mind is not sufficiently attentive to avoid giving an offence which it has often received.

I shall conclude this paper, as I did my last, on the same subject, with a general remark. As they who possess less than they expected cannot be happy, to expatiate in chimerical prospects of felicity is to insure the anguish of disappointment, and to lose the power of enjoying whatever may be possessed. Let not youth, therefore, imagine, that with all the advantages of nature and education, marriage will be a constant reciprocation of delight, over which externals will have little influence, and which time will rather change than destroy. There is no perpetual source of delight but Hope! so imperfect is the utmost temporal happiness that to

possess it all is to lose it. We enjoy that which is before us ; but when nothing more is possible, all that is attained is insipid. Such is the condition of this life : but let us not, therefore, think it of no value ; for, to be placed in this life is to be a candidate for a better.

No. 37. TUESDAY, MARCH 13, 1753.

*Calumniari si quis autem voluerit,
Quod arbores loquantur, non tantum feræ :
Pictis jocari nos meminerit fabulis.* PHÆD.

Let those whom folly prompts to sneer
Be told we sport with fable here ;
Be told that brutes can morals teach,
And trees like soundest casuists preach.

THOUGH it be generally allowed, that to communicate happiness is the characteristic of virtue, yet this happiness is seldom considered as extending beyond our own species ; and no man is thought to become vicious, by sacrificing the life of an animal to the pleasure of hitting a mark. It is, however, certain, that by this act more happiness is destroyed than produced ; except it be supposed that happiness should be estimated, not in proportion to its degree only, but to the rank of the being by whom it is enjoyed : but this is a supposition which, perhaps, cannot easily be supported. Reason, from which alone man derives his superiority, should, in the present question, be considered only as sensibility : a blow produces more pain to a man than to a brute : because to a man it is aggravated by a sense of indignity, and is felt as often as it is remembered ; in the brute it produces only corporal pain, which in a short time ceases for ever. But it may be justly asserted that the same degree of pain in both sub-

jects is in the same degree an evil; and that it cannot be wantonly inflicted, without equal violation of right. Neither does it follow from the contrary positions, that man should abstain from animal food; for, by him that kills merely to eat, life is sacrificed only to life; and if man had lived upon fruits and herbs, the greater part of those animals which die to furnish his table would never have lived; instead of increasing the breed as a pledge of plenty, he would have been compelled to destroy them to prevent a famine.

There is great difference between killing for food and for sport. To take pleasure in that by which pain is inflicted, if it is not vicious, is dangerous; and every practice which, if not criminal in itself, yet wears out the sympathizing sensibility of a tender mind, must render human nature proportionably less fit for society. In my pursuit of this train of thought, I considered the inequality with which happiness appears to be distributed among the brute creation, as different animals are in a different degree exposed to the capricious cruelty of mankind; and in the fervour of my imagination I began to think it possible that they might participate in a future retribution; especially as mere matter and motion approach no nearer to sensibility than to thought: and he, who will not venture to deny that brutes have sensibility should not hastily pronounce, that they have only a material existence. While my mind was thus busied, the evening stole imperceptibly away; and at length morning succeeded to midnight: my attention was remitted by degrees, and I fell asleep in my chair.

Though the labours of memory and judgment were now at an end, yet fancy was still busy: by this roving wanton I was conducted through a dark avenue which, after many windings, terminated in a

place which she told me was the elysium of birds and beasts. Here I beheld a great variety of animals, whom I perceived to be endowed with reason and speech; this prodigy, however, did not raise astonishment, but curiosity. I was impatient to learn what were the topics of discourse in such an assembly; and hoped to gain a valuable addition to my remarks upon human life. For this purpose I approached a horse and an ass, who seemed to be engaged in serious conversation; but I approached with great caution and humility; for I now considered them as in a state superior to mortality; and I feared to incur the contempt and indignation, which naturally rise at the sight of a tyrant who is divested of his power. My caution was, however, unnecessary, for they seemed wholly to disregard me, and by degrees I came near enough to overhear them. *

“If I had perished,” said the ass, “when I was dismissed from the earth, I think I should have been a loser by my existence: for during my whole life there was scarce an interval of an hour in which I did not suffer the accumulated misery of blows, hunger, and fatigue. When I was a colt I was stolen by a gipsy, who placed two children upon my back in a pair of panniers, before I had perfectly acquired the habit of carrying my own weight with steadiness and dexterity. By hard fare and ill treatment I quickly became blind; and when the family to which I belonged went into their winter quarters at Norwood, I was staked as a bet against a couple of geese, which had been found by a fellow who came by, driving before him two of my brethren, whom he had overloaded with bags of sand; a halfpenny was thrown up; and, to the inexpressible increase of my calamity, the dealer in sand was the winner.

“When I came to town I was harnessed with my two wretched associates to a cart, in which my new master had piled up his commodity till it would hold no more. The load was so disproportionate to our strength that it was with the utmost difficulty and labour dragged very slowly over the rugged pavement of the streets, in which every stone was an almost insuperable obstacle to our progress. One morning very early, as we were toiling up Snow-hill with repeated efforts of strength, that was stimulated even to agony by the incessant strokes of a whip, which had already laid our loins bare even to the bone, it happened, that being placed in the shafts, and the weight pressing hard upon me, I fell down. Our driver regarded my misfortune, not with pity but rage: and the moment he turned about, he threw a stick with such violence at my head that it forced out my eye, and passing through the socket into the brain, I was instantly dismissed from that misery, the comparison of which with my present state constitutes great part of its felicity. But you, surely, if I may judge by your stature, and the elegance of your make, were among the favourites of mankind; you were placed in a higher and happier station: you were not the slave of indigence, but the pride of greatness: your labour was sport, and your reward was triumph, ease, plenty, and attendance.”

“It is true,” replied the steed, “I was a favourite: but what avails it to be the favourite of caprice, avarice, and barbarity? My tyrant was a wretch who had gained a considerable fortune by play, particularly by racing. I had won him many large sums: but being at length excepted out of every match, as having no equal, he regarded even my excellence with malignity, when it was no longer subservient to his interest. Yet I still lived in case

and plenty; and as he was able to sell even my pleasures, though my labour was become useless, I had a seraglio in which there was a perpetual succession of new beauties. At last, however, another competitor appeared: I enjoyed a new triumph by anticipation; I rushed into the field, panting for the conquest; and the first heat I put my master in possession of the stakes, which amounted to one thousand pounds. The proprietor of the mare that I had distanced, notwithstanding this disgrace, declared with great zeal, that she should run the next day against any gelding in the world, for double the sum: my master immediately accepted the challenge, and told him that he would the next day produce a gelding that should beat her: but what was my astonishment and indignation when I discovered that he most cruelly and fraudulently intended to qualify me for this match upon the spot; and to sacrifice my life at the very moment in which every nerve should be strained in his service!

“As I knew it would be in vain to resist, I suffered myself to be bound; the operation was performed, and I was instantly mounted and spurred on to the goal. Injured as I was, the love of glory was still superior to the desire of revenge: I determined to die as I had lived, without an equal; and having again won the race, I sunk down at the post in an agony which soon after put an end to my life.”

“When I had heard this horrid narrative, which indeed I remembered to be true, I turned about in honest confusion, and blushed that I was a man. But my reflections were interrupted by the notes of a blackbird, who was singing the story of his own fate with a melody that irresistibly compelled my attention. By this gentle and harmonious being I was not treated with equal contempt; he perceived that I listened with curiosity, and, interrupting his

song, "Stranger," says he, "though I am, as thou seest, in the fields of elysium, yet my happiness is not complete; my mate is still exposed to the miseries of mortality, and I am still vulnerable in her. O! stranger, to bribe thy friendship, if peradventure it may reach my love, I will gratify the curiosity with which thy looks inquire after me. I fell by the unprovoked enmity of man, in that season when the dictates of nature are love. But let not my censure be universal; for as the elegy which I sing was written by a human being, every human being is not destitute of compassion, nor deaf to the language in which our joys and fears are expressed." He then, after a sweet though short prelude, made the grove again echo with his song.

The sun had chased the winter's snow,
And kindly loosed the frost-bound soil;
The melting streams began to flow,
And ploughmen urged their annual toil.

'Twas then, amid the vernal throng
Whom nature wakes to mirth and love,
A blackbird raised his amorous song,
And thus it echo'd through the grove.

"O! fairest of the feather'd train,
For whom I sing, for whom I burn:
Attend with pity to my strain,
And grant my love a kind return.

"See, see, the winter's storms are flown,
And zephyrs gently fan the air!
Let us the genial influence own,
Let us the vernal pastime share.

"The raven plumes his jetty wing,
To please his croaking paramour:
The larks responsive love tales sing,
And tell their passions as they soar.

“But trust me, love, the raven’s wing
Is not to be compared with mine ;
Nor can the lark so sweetly sing
As I, who strength with sweetness join.

“With thee I’ll prove the sweets of love,
With thee divide the cares of life ;
No fonder husband in the grove,
Nor none than thee a happier wife.

“I’ll lead thee to the clearest rill,
Whose streams among the pebbles stray ;
There will we sit and sip our fill,
Or on the flowery border play.

“I’ll guide thee to the thickest brake,
Impervious to the schoolboy’s eye :
For thee the plaster’d nest I’ll make,
And on thy downy pinions lie.

“To get thee food I’ll range the fields,
And cull the best of every kind ;
Whatever nature’s bounty yields,
Or love’s assiduous care can find.

“And when my lovely mate would stray,
To taste the summer’s sweets at large,
At home I’ll wait the livelong day,
And tend at home our infant charge.

“When prompted by a mother’s care,
Thy warmth shall form the’ imprison’d young,
With thee the task I’ll fondly share,
Or cheer thy labours with my song.”

He ceased his song. The melting dame
With tender pity heard his strain ;
She felt, she own’d a mutual flame,
And hasten’d to relieve his pain.

He led her to the nuptial bower,
And nestled closely to her side,
The happiest bridegroom in that hour,
And she the most enamour’d bride.

Next morn he waked her with a song—

“ Arise! behold the new-born day!
The lark his matin peal has rung;
Arise, my love, and come away!”

Together through the fields they stray’d,
And to the verdant rivulet’s side,
Renew’d their vows, and hopp’d and play’d,
With honest joy and decent pride.

But O! my muse with pain relates
The mournful sequel of my tale:
Sent by an order of the Fates,
A gunner met them in the vale.

Alarm’d, the lover cry’d, “ My dear,
Haste, haste away; from danger fly!
Here, gunner, turn thy vengeance, here!
O! spare my love, and let me die.”

At him the gunner took his aim;
The aim he took was much too true;
O! had he chose some other game,
Or shot as he had used to do*!

Divided pair! forgive the wrong,
While I with tears your fate rehearse:
I’ll join the widow’s plaintive song,
And save the lover in my verse.

The emotions which this song produced in my bosom awaked me; and I immediately recollected that, while I slept, my imagination had repeated “ an elegy occasioned by shooting a Blackbird on Valentine’s day,” which had a few days before been communicated to me by a gentleman who is not only eminent for taste, literature, and virtue, but for his zeal in defence of that religion which most strongly inculcates compassion to inferior natures, by the example of its Divine Author, who gave the most stupendous proof of his compassion for ours.

* Never having killed any thing before or since.

No. 38. SATURDAY, MARCH 17, 1753.

Εν γὰρ δὴ ὁ ἀποφηνάμενος, τι θεοὺς ὅμοιον ἔχοιμεν,
 ‘εὐεργεσίαν, εἶπε καὶ ἀληθείαν.’

PYTHAG. ap. LONGIN.

Pythagoras, being asked in what man could resemble the Divinity, justly answered, “in beneficence and truth.”

In the Persian chronicle of the five hundred and thirteenth year of the Hegira, it is thus written.

Of the letter of Cosrou the Iman.

IT pleased our mighty sovereign, Abbas Carascan, from whom the kings of the earth derive honour and dominion, to set Mirza his servant over the province of Tauris. In the hand of Mirza, the balance of distribution was suspended with impartiality; and under his administration the weak were protected, the learned received honour, and the diligent became rich: Mirza, therefore, was beheld by every eye with complacency, and every tongue pronounced blessings upon his head. But it was observed, that he derived no joy from the benefits which he diffused: he became pensive and melancholy; he spent his leisure in solitude; in his palace he sat motionless upon a sofa; and when he went out his walk was slow, and his eyes were fixed upon the ground: he applied to the business of state with reluctance; and resolved to relinquish the toil of government, of which he could no longer enjoy the reward.

He, therefore, obtained permission to approach the throne of our sovereign; and being asked what was his request, he made this reply: “May the lord of the world forgive the slave whom he has honoured, if Mirza presume again to lay the bounty of Abbas

at his feet. Thou hast given me the dominion of a country, fruitful as the gardens of Damascus; and a city, glorious above all others, except that only which reflects the splendour of thy presence. But the longest life is a period scarce sufficient to prepare for death: all other business is vain and trivial, as the toil of emmets in the path of the traveller, under whose foot they perish for ever; and all enjoyment is unsubstantial and evanescent as the colours of the bow that appears in the interval of a storm. Suffer me, therefore, to prepare for the approach of eternity: let me give up my soul to meditation: let solitude and silence acquaint me with the mysteries of devotion; let me forget the world, and by the world be forgotten, till the moment arrives in which the veil of eternity shall fall, and I shall be found at the bar of the Almighty." Mirza then bowed himself to the earth, and stood silent.

By the command of Abbas it is recorded, that at these words he trembled upon that throne, at the footstool of which the world pays homage: he looked round upon his nobles; but every countenance was pale, and every eye was upon the earth. No man opened his mouth; and the king first broke silence, after it had continued near an hour.

"Mirza, terror and doubt are come upon me. I am alarmed, as a man who suddenly perceives that he is near the brink of a precipice, and is urged forward by an irresistible force: but yet I know not, whether my danger is a reality or a dream. I am as thou art, a reptile of the earth; my life is a moment, and eternity, in which days and years and ages are nothing, eternity is before me, for which I also should prepare: but by whom then must the faithful be governed? by those only who have no fear of judgment? by those only, whose life is brutal, because like brutes they do not consider that

they shall die? or, who, indeed, are the faithful? Are the busy multitudes that crowd the city in a state of perdition? and is the cell of the dervise alone the gate of Paradise? To all, the life of a dervise is not possible: to all, therefore, it cannot be a duty. Depart to the house which has in this city been prepared for thy residence: I will meditate the reason of thy request; and may he who illuminates the mind of the humble enable me to determine with wisdom."

Mirza departed: and on the third day, having received no command, he again requested an audience, and it was granted. When he entered the royal presence, his countenance appeared more cheerful; he drew a letter from his bosom, and having kissed it, he presented it with his right hand. "My lord," said he, "I have learned by this letter, which I received from Cosrou the Iman, who now stands before thee, in what manner life may be best improved. I am enabled to look back with pleasure, and forward with hope: and I shall now rejoice still to be the shadow of thy power at Tauris, and to keep those honours which I so lately wished to resign." The king, who had listened to Mirza with a mixture of surprise and curiosity, immediately gave the letter to Cosrou, and commanded that it should be read. The eyes of the court were at once turned upon the hoary sage, whose countenance was suffused with an honest blush: and it was not without some hesitation that he read these words:—

"To Mirza, whom the wisdom of Abbas our mighty lord has honoured with dominion, be everlasting health! When I heard thy purpose to withdraw the blessings of thy government from the thousands of Tauris, my heart was wounded with the arrow of affliction, and my eyes became dim with

sorrow. But who shall speak before the king when he is troubled; and who shall boast of knowledge, when he is distressed by doubt? To thee I will relate the events of my youth, which thou hast renewed before me; and those truths which they taught me, may the prophet multiply to thee.

“Under the instruction of the physician Aluzar, I obtained an early knowledge of his art. To those who were smitten with disease I could administer plants which the sun has impregnated with the spirit of health. But the scenes of pain, languor, and mortality, which were perpetually rising before me, made me often tremble for myself. I saw the grave open at my feet: I determined, therefore, to contemplate only the regions beyond it, and to despise every acquisition which I could not keep. I conceived an opinion that, as there was no merit but in voluntary poverty and silent meditation, those who desired money were not proper objects of bounty, and that by all who were proper objects of bounty, money was despised. I therefore buried mine in the earth; and renouncing society, I wandered into a wild and sequestered part of the country: my dwelling was a cave by the side of a hill, I drank the running water from the spring, and ate such fruits and herbs as I could find. To increase the austerity of my life, I frequently watched all night, sitting at the entrance of the cave with my face to the east, resigning myself to the secret influence of the prophet, and expecting illuminations from above. One morning after my nocturnal vigil, just as I perceived the horizon glow at the approach of the sun, the power of sleep became irresistible, and I sunk under it. I imagined myself still sitting at the entrance of my cell; that the dawn increased; and that as I looked earnestly for the first beam of day, a dark spot appeared to intercept it. I perceived

that it was in motion; it increased in size as it drew near, and at length I discovered it to be an eagle. I still kept my eye fixed steadfastly upon it, and saw it alight at a small distance, where I now descried a fox, whose two fore-legs appeared to be broken. Before this fox the eagle laid part of a kid, which she had brought in her talons, and then disappeared. When I awaked, I laid my forehead upon the ground, and blessed the prophet for the instruction of the morning. I reviewed my dream, and said thus to myself: Cosrou, thou hast done well to renounce the tumult, the business, and the vanities of life; but thou hast as yet done it only in part: thou art still every day busied in the search of food: thy mind is not wholly at rest, neither is thy trust in Providence complete. What art thou taught by this vision? If thou hast seen an eagle commissioned by Heaven to feed a fox that is lame, shall not the hand of Heaven also supply thee with food, when that which prevents thee from procuring it for thyself is not necessity, but devotion? I was now so confident of a miraculous supply, that I neglected to walk out for my repast, which, after the first day, I expected with an impatience that left me little power of attending to any other object: this impatience, however, I laboured to suppress, and persisted in my resolution; but my eyes at length began to fail me, and my knees smote each other; I threw myself backward, and hoped my weakness would soon increase to insensibility. But I was suddenly roused by the voice of an invisible being, who pronounced these words: 'Cosrou, I am the angel who, by the command of the Almighty, have registered the thoughts of thy heart, which I am now commissioned to reprove. While thou wast attempting to become wise above that which is revealed, thy folly has perverted the instruction which

was vouchsafed thee. Art thou disabled as the fox? Hast thou not rather the powers of the eagle? Arise, let the eagle be the object of thy emulation. To pain and sickness be thou again the messenger of ease and health. Virtue is not rest, but action. If thou dost good to man, as an evidence of thy love to God, thy virtue will be exalted from moral to divine; and that happiness which is the pledge of paradise will be thy reward upon earth.'

"At these words I was not less astonished than if a mountain had been overturned at my feet; I humbled myself in the dust; I returned to the city; I dug up my treasure; I was liberal, yet I became rich. My skill in restoring health to the body gave me frequent opportunities of curing the diseases of the soul. I put on the sacred vestments; I grew eminent beyond my merit; and it was the pleasure of the king that I should stand before him. Now, therefore, be not offended; I boast of no knowledge that I have not received; as the sands of the desert drink up the drops of rain, or the dew of the morning; so do I also, who am but dust, imbibe the instructions of the prophet. Believe then that it is he who tells thee all knowledge is profane which terminates in thyself; and by a life wasted in speculation, little even of this can be gained. When the gates of Paradise are thrown open before thee, thy mind shall be irradiated in a moment: here thou canst little more than pile error upon error; there thou shalt build truth upon truth. Wait, therefore, for the glorious vision; and in the meantime emulate the eagle. Much is in thy power; and, therefore, much is expected of thee. Though the Almighty only can give virtue, yet, as a prince, thou mayst stimulate those to beneficence who act from no higher motive than immediate interest: thou canst not produce the principle, but mayst enforce

the practice. The relief of the poor is equal, whether they receive it from ostentation or charity; and the effect of example is the same, whether it be intended to obtain the favour of God or man. Let thy virtue be thus diffused; and if thou believest with reverence, thou shalt be accepted above. Farewell. May the smile of Him who resides in the heaven of heavens be upon thee! and against thy name, in the volume of His will, may happiness be written!"

The king, whose doubts, like those of Mirza, were now removed, looked up with a smile that communicated the joy of his mind. He dismissed the prince to his government; and commanded these events to be recorded, to the end that posterity may know, "that no life is pleasing to God but that which is useful to mankind!"

No. 39. TUESDAY, MARCH 20, 1753.

—Οὐσεος φυλλοισι καλνψατο, τω δ' αρ Αθηνη'
 Υπνον επ' ομμασι χεν, ινα μιν πανσειε ταχιστα
 Δυσπονεος καματοιο. HOM.

Pallas pour'd sweet slumbers on his soul;
 And balmy dreams, the gift of soft repose,
 Calm'd all his pains, and banish'd all his woes. POPE.

If every day did not produce fresh instances of the ingratitude of mankind, we might, perhaps, be at a loss why so liberal and impartial a benefactor as sleep should meet with so few historians or panegyrists. Writers are so totally absorbed by the business of the day as never to turn their attention to that power, whose officious hand so seasonably suspends the burden of life; and without whose inter-

position, man would not be able to endure the fatigue of labour, however rewarded, or the struggle with opposition, however successful.

Night, though she divides to many the longest part of life, and to almost all the most innocent and happy, is yet unthankfully neglected, except by those who pervert her gifts.

The astronomers, indeed, expect her with impatience, and felicitate themselves upon her arrival; Fontenelle has not failed to celebrate her praises; and to chide the sun for hiding from his view the worlds, which he imagines to appear in every constellation. Nor have the poets been always deficient in her praises: Milton has observed of the night, that it is "the pleasant time, the cool, the silent."

These men may, indeed, well be expected to pay particular homage to night; since they are indebted to her, not only for cessation of pain, but increase of pleasure; not only for slumber, but for knowledge. But the greater part of her avowed votaries are the sons of luxury; who appropriate to festivity the hours designed for rest; who consider the reign of pleasure as commencing when day begins to withdraw her busy multitudes, and ceases to dissipate attention by intrusive and unwelcome variety; who begin to awake to joy when the rest of the world sinks into insensibility; and revel in the soft affluence of flattering and artificial lights, which "more shadowy set off the face of things."

Without touching upon the fatal consequences of a custom, which, as Ramazzini observes, will be for ever condemned, and for ever retained; it may be observed, that however sleep may be put off from time to time, yet the demand is of so importunate a nature, as not to remain long unsatisfied: and if, as some have done, we consider it as a tax of life,

we cannot but observe it as a tax that must be paid, unless we could cease to be men; for Alexander declared that nothing convinced him that he was not a divinity, but his not being able to live without sleep.

To live without sleep in our present fluctuating state, however desirable it might seem to the lady in Clelia, can surely be the wish only of the young or the ignorant; to every one else, a perpetual vigil will appear to be a state of wretchedness, second only to that of the miserable beings whom Swift has in his travels so elegantly described, as “supremely cursed with immortality.”

Sleep is necessary to the happy, to prevent satiety, and to endear life by a short absence; and to the miserable, to relieve them by intervals of quiet. Life is to most, such as could not be endured without frequent intermission of existence: Homer, therefore, has thought it an office worthy of the goddess of wisdom, to lay Ulysses asleep when landed on Phæacia.

It is related of Barretier, whose early advances in literature scarce any human mind has equaled, that he spent twelve hours of the four-and-twenty in sleep: yet this appears, from the bad state of his health, and the shortness of his life, to have been too small a respite for a mind so vigorously and intensely employed: it is to be regretted, therefore, that he did not exercise his mind less, and his body more; since by this means, it is highly probable, that though he would not then have astonished with the blaze of a comet, he would yet have shone with the permanent radiance of a fixed star.

Nor should it be objected, that there have been many men who daily spent fifteen or sixteen hours in study; for by some of whom this is reported, it has never been done; others have done it for a short

time only; and of the rest it appears that they employed their minds in such operations as required neither celerity nor strength, in the low drudgery of collating copies, comparing authorities, digesting dictionaries, or accumulating compilations.

Men of study and imagination are frequently upbraided by the industrious and plodding sons of care, with passing too great a part of their life in a state of inaction. But these defiers of sleep seem not to remember, that though it must be granted them that they are crawling about before the break of day, it can seldom be said that they are perfectly awake; they exhaust no spirits, and require no repairs; but lie torpid as a toad in marble, or at least are known to live only by an inert and sluggish locomotive faculty, and may be said, like a wounded snake, to “drag their slow length along.”

Man has been long known among philosophers, by the appellation of the microcosm, or epitome of the world; the resemblance between the great and little world might, by a rational observer, be detailed to many particulars; and to many more by a fanciful speculatist. I know not in which of these two classes I shall be ranged for observing, that as the total quantity of light and darkness allotted in the course of the year to every region of the earth is the same, though distributed at various times and in different portions; so, perhaps, to each individual of the human species, nature has ordained the same quantity of wakefulness and sleep; though divided by some into a total quiescence and vigorous exertion of their faculties, and blended by others in a kind of twilight of existence, in a state between dreaming and reasoning, in which they either think without action, or act without thought.

The poets are generally well affected to sleep: as men who think with vigour, they require respite from

thought ; and gladly resign themselves to that gentle power who not only bestows rest, but frequently leads them to happier regions, where patrons are always kind, and audiences are always candid, where they are feasted in the bowers of imagination, and crowned with flowers divested of their prickles, and laurels of unfading verdure.

The more refined and penetrating part of mankind, who take wide surveys of the wilds of life, who see the innumerable terrors and distresses that are perpetually preying on the heart of man, and discern with unhappy perspicuity, calamities yet latent in their causes, are glad to close their eyes upon the gloomy prospect, and lose in a short insensibility the remembrance of others' miseries and their own. The hero has no higher hope than that, after having routed legions after legions, and added kingdom to kingdom, he shall retire to milder happiness, and close his days in social festivity. The wit or the sage can expect no greater happiness than that, after having harassed his reason in deep researches, and fatigued his fancy in boundless excursions, he shall sink at night in the tranquillity of sleep.

The poets, among all those that enjoy the blessings of sleep, have been least ashamed to acknowledge their benefactor. How much Statius considered the evils of life as assuaged and softened by the balm of slumber, we may discover by that pathetic invocation, which he poured out in his waking nights : and that Cowley, among the other felicities of his darling solitude, did not forget to number the privilege of sleeping without disturbance, we may learn from the rank that he assigns among the gifts of nature to the poppy, " which is scattered," says he, " over the fields of corn, that all the needs of man may be easily satisfied, and that bread and sleep may be found together."

*Si quis invisum Cereri benignæ
 Me putat germen, vehementer errat;
 Illa me in partem recipit libenter
 Fertilis agri.*

*Meque frumentumque simul per omnes
 Consulens mundo Dea spargit oras;
 Crescite, O! dixit, duo magna susten-
 tacula vitæ.*

*Carpe, mortalis, mea dona lætus,
 Carpe, nec plantas alias require,
 Sed satur panis, satur et soporis,
 Cætera sperne.*

He wildly errs who thinks I yield
 Precedence in the well cloth'd field,
 Though mix'd with wheat I grow :
 Indulgent Ceres knew my worth,
 And to adorn the teeming earth,
 She bade the Poppy blow.

Nor vainly gay the sight to please,
 But bless'd with power mankind to ease,
 The goddess saw me rise :
 " Thrive with the life supporting grain,"
 She cried, " the solace of the swain,
 The cordial of his eyes.

" Seize, happy mortal, seize the good ;
 My hand supplies thy sleep and food,
 And makes thee truly bless'd :
 With plenteous meals enjoy the day,
 In slumbers pass the night away,
 And leave to fate the rest." C. B.

Sleep, therefore, as the chief of all earthly blessings, is justly appropriated to industry and temperance; the refreshing rest, and the peaceful night,

are the portion only of him who lies down weary with honest labour, and free from the fumes of indigested luxury; it is the just doom of laziness and gluttony, to be inactive without ease, and drowsy without tranquillity.

Sleep has been often mentioned as the image of death; "so like it," says Sir Thomas Brown, "that I dare not trust it without my prayers:" their resemblance is, indeed, apparent and striking; they both, when they seize the body, leave the soul at liberty: and wise is he that remembers of both, that they can be safe and happy only by virtue.

T.

No. 40. SATURDAY, MARCH 24, 1753.

*Solvite tantis animum monstribus,
Solvite, Superi; rectam in melius
Vertite mentem.*

SEN.

Oh! save, ye Gods omnipotent and kind,
From such abhorr'd chimeras save the mind!
In truth's straight path no hideous monsters roar!
To truth's straight path the wandering mind restore.

I WENT a few days ago to visit a friend, whose understanding is so much disordered, by an injudicious application to study, that he has been some time confined in a madhouse. His imagination was always remarkably vigorous, and his judgment far from contemptible: but having resolved to admit no proposition which he could not demonstrate to be true, and to proceed in no inquiry till he had perfectly leveled the path before him, his progress was presently stopped, and his mind continued fixed upon problems which no human abilities can solve,

till its object became confused, and he mistook for realities the illusions of fancy.

The unequal distribution of good and evil, the sufferings of virtue, and the enjoyments of vice, had long busied and perplexed his understanding; he could not discover why a being to whom all things are possible, should leave moral agents exposed to accidental happiness and misery; why a child often languishes under diseases which are derived from a parent, and a parent suffers yet keener anguish by the rebellious ingratitude of a child; why the tenderest affection is often abused by the neglect of indifference or the insults of brutality; and why vice has external advantages put into her power, which virtue is compelled to renounce.

He considered these phenomena as blemishes in the moral system, and could not suppress romantic wishes to see them removed. These wishes he now believes to be in some degree accomplished; for he conceives himself transported to another planet, peopled with beings like himself, and governed by such laws as human pride has often dictated to Divine Wisdom for the government of the earth; he fancies, too, that he is attended by a being of superior order, who has been commanded to take charge of him during his excursion; and he says the name of this being is Azail. But notwithstanding these extravagances, he will sometimes reason with great subtlety; and perfectly comprehends the force of any argument that is brought against him, though the next moment he will be wandering in the mazes of frenzy, or busied to accomplish some trifling or ridiculous purpose.

When I entered his room, he was sitting in a contemplative posture, with his eyes fixed upon the ground: he just glanced them upon me, but as I perceived that his imagination was busy, I was not

willing to interrupt it by the intrusion of foreign ideas ; I therefore seated myself near him, without speaking a word ; and after he had continued in his reverie near a quarter of an hour, he rose up, and seemed by his gestures to take leave of some invisible guest, whom with great ceremony he attended at the door. When he returned, he addressed me with his usual familiarity ; and, without expressing any curiosity to know how I had followed him into a region so remote and difficult of access, he began to acquaint me with all that had passed in his imagination.

“ Azail,” said he, “ has just promised, that he will to-morrow remove me from this solitary retirement to the metropolis ; where the advantages that arise from a perfect coincidence of the natural and the moral world, will be more apparent and striking : he tells me that you have been abroad with him this morning, and have made some discoveries which you are to communicate to me. Come, I know that you find this world very different from that which you left ; there all is confusion and deformity ; good and evil seem to be distributed, not by design, but by chance ; and religion is not founded on reason, but faith : here all is order, harmony, and beauty : vice itself is only a deep shadow that gives strength and elegance to other figures in the moral picture : happiness does, indeed, in some degree, depend upon externals ; but even external advantages are the appendages of virtue : every man spontaneously believes the rectitude which he sees, and rejoices that a blind assent to propositions which contradict his experience is not exacted.”

To this address I was at a loss how to reply ; but some time was happily allowed me for recollection by my friend, who having now exhausted his ideas, lighted a pipe of tobacco, and resigned himself again

to meditation. In this interval I determined to accommodate myself to his conceptions, and try what could be effected by decorating some arguments with the machinery of his fancy.

“ If Azail,” said I, “ has referred you to me, I will readily gratify your curiosity ; but, for my own part, I am more and more disgusted with this place, and I shall rejoice when I return to our own world. We have, I confess, been abroad this morning : but though the weather, as you see, is fine, and the country pleasant, yet I have great reason to be dissatisfied with my walk. This, as you have remarked, is a retired part of the country : my discoveries, therefore, with respect to the people, have been few : and till to-day, I have seen no object that has much excited my curiosity, or could much contribute to my information : but just as we had crossed the third field from the house, I discovered a man lying near the path, who seemed to be perishing with disease and want ; as we approached, he looked up at us with an aspect that expressed the utmost distress, but no expectation of relief : the silent complaint, which yet scarce implied a petition, melted my heart with pity ; I ran to him, and gently raising him from the ground, inquired how I could be employed to assist him : the man gazed at me with astonishment ; and while he was making an effort to speak, Azail suddenly forced me from him. ‘ Suppress thy pity,’ said he, ‘ for it is impious : and forbear attempts of relief, for they are vain : hast thou forgot that happiness and misery are here exactly proportioned to virtue and vice ; and, therefore, that to alleviate the misery, or increase the happiness, is to destroy the equipoise of the balance, and to counterwork the designs of Heaven ?’

“ I felt the force of this reproof ; and turning my eyes from an object which I could not behold with-

out anguish, I soon discovered another person standing at some distance, and looking towards us: his features were fixed in the dead calm of indifference, and expressed neither pleasure nor pain: I, therefore, inquired of Azail, to what moral class he belonged; what were his virtues, passions, enjoyments, and expectations?

“ ‘The man,’ said Azail, ‘who is the subject of thy inquiry, has not deserved, and, therefore, does not suffer positive pain, either of body or mind: he possesses ease and health, and enjoys the temperate gratification of his natural appetites: this temperance is his virtue, and this enjoyment its reward. He is destitute of whatever is distinguished upon earth by the name of Kind Affections or Social Virtue: the kind affections would render his happiness dependent upon others; and the exercise of social virtue presupposes the happiness of others to be dependent upon him. Every individual is here a kind of separate system: among these there can be neither pity nor relief, neither bounty nor gratitude. To clothe the naked, to feed the hungry, and to comfort the afflicted, can be duties to those only who are placed where the account of Providence with Vice and Virtue is kept open, and the mite of human benevolence may be accepted for either; as the balance is deferred till hereafter, and will at last be stated with the utmost precision and impartiality. If these beings are intended for a future state, it is not requisite they should know it; the Deity would be justified, if they should lose existence and life together. Hope and fear are not necessary to adjust the scale of distributive justice, or to deter them from obtaining private gratifications at the expense of others: for over the happiness of others they have no power: their expectations, therefore, are bounded by the grave; and any calamity that would

afford a probable proof of their existence beyond it would be regarded as the most fortunate event that could befall them. In that of which others complain they would rejoice; and adore as bounty that which upon earth has been censured as injustice.' When Azail had vouchsafed me this information, I earnestly requested that I might no longer continue where my virtues had no object, where there was no happiness worthy my complacency, nor any misery that I was permitted to relieve.

All this while my friend seemed to listen with great attention, and I was encouraged to proceed. "I could not forbear observing to Azail," said I, "as we returned, that he had exhibited, in a very strong light, the great advantages which are derived from that very constitution of the natural and moral world, which, being generally considered as defective, some have concealed with a view to justify Providence, and others have displayed as an argument that all things were produced by chance."—"But, Sir," said my friend, hastily interrupting me, "it is not merely the unequal distribution, but the existence of evil, that the Stoics denied and the Epicureans admitted, for the purposes which you suppose; and I can discover, without the assistance of Azail, that if moral evil had been excluded, the social affections would have been exercised only in the participation of happiness; pity would have been well exchanged for complacency, and the alleviation of evil for the mutual communication of good." I now conceived hopes that I had engaged him in a train of thought which would by degrees lead him out of all his difficulties; I applauded myself upon the success of my project, and believed I had nothing to do but to obviate the objection he had started, and to recapitulate my other arguments, of which he had tacitly acknowledged the

force. "My dear friend," said I, "you talk of the exclusion of moral evil; but does not the exclusion of moral evil from a society of human beings placed in a state of probation, appear to be as impossible as to give a circle the properties of a square? and could man, supposing him to have continued impeccable, have lived upon earth, in perpetual security from pain? would he not have been still liable to be crushed by a fall, or wounded by a blow? and is it not easy to show that these evils, which unavoidably became probable the moment our world and its first inhabitants were produced, are apparently overruled by the wise Creator, and that from these he is perpetually educing good?"

"The same act by which man forfeited his original immortality, produced eventually a proof, that it should be restored in a future state; with such circumstances as more forcibly restrained vice by fear, and encouraged virtue by hope. Man, therefore, was urged by stronger motives to rectitude of life, and a further deviation to ill became more difficult than the first; a new field was opened for the exercise of that virtue which exercise only can improve. When distress came among us, the relief of distress was exalted into piety. What ye did to the sick, and the prisoner, says the Author of our religion, ye did to me. But the sufferings of virtue do not only exercise virtue in others; they are an earnest of everlasting felicity: and hope, without any temporary enjoyment, is of more worth than all temporary enjoyments without hope. The present system is, indeed, evidently in a state of progression; in this view, it will appear to be a work worthy of Infinite Wisdom and Goodness; for no one can complain that an ear of corn rots in the ground, who knows that it cannot otherwise spring up, and

produce first the blade, then the ear, and afterwards an increase, by which alone it becomes useful."

I now paused in expectation of his reply, with the utmost confidence of success; but while I was in fancy congratulating him on the recovery of his understanding, and receiving the thanks of his friends, to the utter confusion of my hope, he burst into a violent fit of laughter. At first I was not less astonished than disappointed; but I soon discovered, that while I was labouring at my argument, which wholly engrossed my attention, he had found means to shake the lighted tobacco from his pipe into my coat pocket, which having set fire to my handkerchief, was now finding its way through the lining.

This was so learned, rational, and ingenious a confutation of all I had said that I could not but retract my error: and, as a friend to truth and free inquiry, I recommend the same method of reply to those ingenious gentlemen who have discovered that ridicule is the test of truth; and I am confident that if they manage it with dexterity, it will always enable them perfectly to disconcert an antagonist who triumphs in the strength of his argument, and would otherwise bring contempt upon those who teach Providence to govern the world.

No. 41. TUESDAY, MARCH 27, 1753.

———*Si mutabile pectus*

*Est tibi, consiliis, non curribus, utere nostris,
Dum potes, et solidis etiamnum sedibus adstas;
Dumque male optatos nondum premis inscius arces.* OVID.

———The' attempt forsake,

And not my chariot but my counsel take;
While yet securely on the earth you stand;
Nor touch the horses with too rash a hand. ADDISON.

“ TO THE ADVENTURER.

“ SIR,

Fleet, March 24.

“ I NOW send you the sequel of my story; which had not been so long delayed, if I could have brought myself to imagine, that any real impatience was felt for the fate of Misargyrus; who has traveled no unbeaten track to misery, and consequently can present the reader only with such incidents as occur in daily life.

“ You have seen me, sir, in the zenith of my glory; not dispensing the kindly warmth of an all cheering sun, but, like another Phaeton, scorching and blasting every thing round me. I shall proceed, therefore, to finish my career, and pass as rapidly as possible through the remaining vicissitudes of my life.

“ When I first began to be in want of money I made no doubt of an immediate supply. The newspapers were perpetually offering directions to men, who seemed to have no other business than to gather heaps of gold for those who place their supreme felicity in scattering it. I posted away, therefore, to one of these advertisers, who by his proposals seemed to deal in thousands; and was not a little chagrined to find, that this general benefactor would

have nothing to do with any larger sum than thirty pounds, nor would venture that without a joint note from myself and a reputable housekeeper, or for a longer time than three months.

“ It was not yet so bad with me as that I needed to solicit surety for thirty pounds : yet partly from the greediness that extravagance always produces, and partly from a desire of seeing the humour of a petty usurer, a character of which I had hitherto lived in ignorance, I condescended to listen to his terms. He proceeded to inform me of my great felicity in not falling into the hands of an extortioner ; and assured me, that I should find him extremely moderate in his demands : he was not, indeed, certain, that he could furnish me with the whole sum, for people were at this particular time extremely pressing and importunate for money ; yet as I had the appearance of a gentleman, he would try what he could do, and give me his answer in three days.

“ At the expiration of the time I called upon him again : and was again informed of the great demand for money, and that ‘ money was money now ;’ he then advised me to be punctual in my payment, as that might induce him to befriend me hereafter ; and delivered me the money, deducting at the rate of five and thirty per cent. with another panegyric upon his own moderation.

“ I will not tire you with the various practices of usurious oppression ; but cannot omit my transaction with Squeeze on Tower Hill, who, finding me a young man of considerable expectation, employed an agent to persuade me to borrow five hundred pounds, to be refunded by an annual payment of twenty per cent. during the joint lives of his daughter Nancy Squeeze and myself. The negotiator came prepared to enforce his proposal with all his

heart; but finding that I caught his offer with the eagerness of necessity, he grew cold and languid: 'he had mentioned it out of kindness; he would try to serve me: Mr. Squeeze was an honest man, but extremely cautious.' In three days he came to tell me that his endeavours had been ineffectual, Mr. Squeeze having no good opinion of my life: but that there was one expedient remaining; Mrs. Squeeze could influence her husband, and her goodwill might be gained by a compliment. I waited that afternoon on Mrs. Squeeze, and poured out before her the flatteries which usually gain access to rank and beauty: I did not then know that there are places in which the only compliment is a bribe. Having yet credit with a jeweller, I afterwards procured a ring of thirty guineas, which I humbly presented, and was soon admitted to a treaty with Mr. Squeeze. He appeared peevish and backward, and my old friend whispered me that he would never make a dry bargain: I therefore invited him to a tavern. Nine times we met on the affair: nine times I paid four pounds for the supper and claret; and nine guineas I gave the agent for good offices. I then obtained the money, paying ten per cent. advance; and at the tenth meeting gave another supper, and disbursed fifteen pounds for the writings.

"Others, who styled themselves brokers, would only trust their money upon goods: that I might, therefore, try every art of expensive folly, I took a house and furnished it. I amused myself with despoiling my moveables of their glossy appearance, for fear of alarming the lender with suspicions: and in this I succeeded so well, that he favoured me with one hundred and sixty pounds upon that which was rated at seven hundred. I then found that I was to maintain a guardian about me, to prevent the goods from being broken or removed. This was,

indeed, an unexpected tax: but it was too late to recede; and I comforted myself, that I might prevent a creditor, of whom I had some apprehensions, from seizing, by having a prior execution always in the house.

“ By such means I had so embarrassed myself that my whole attention was engaged in contriving excuses, and raising small sums to quiet such as words would no longer mollify. It cost me eighty pounds in presents to Mr. Leech the attorney, for his forbearance of one hundred, which he solicited me to take when I had no need. I was perpetually harassed with importunate demands, and insulted by wretches, who, a few months before, would not have dared to raise their eyes from the dust before me. I lived in continual terror, frightened by every noise at the door, and terrified at the approach of every step quicker than common. I never retired to rest without feeling the justness of the Spanish proverb, ‘ Let him who sleeps too much borrow the pillow of a debtor;’ my solicitude and vexation kept me long waking; and when I had closed my eyes, I was pursued and insulted by visionary bailiffs.

“ When I reflected upon the meanness of the shifts I had reduced myself to, I could not but curse the folly and extravagance that had overwhelmed me in a sea of troubles, from which it was highly improbable that I should ever emerge. I had some time lived in hopes of an estate, at the death of my uncle; but he disappointed me by marrying his housekeeper; and, catching an opportunity soon after of quarreling with me, for settling twenty pounds a year upon a girl whom I had seduced, told me that he would take care to prevent his fortune from being squandered upon prostitutes.

“ Nothing now remained but the chance of ex-

tricating myself by marriage; a scheme which, I flattered myself nothing but my present distress would have made me think on with patience. I determined, therefore, to look out for a tender novice, with a large fortune at her own disposal; and accordingly fixed my eyes upon Miss Biddy Simper. I had now paid her six or seven visits; and so fully convinced her of my being a gentleman and a rake that I made no doubt that both her person and fortune would be soon mine.

“ At this critical time Miss Gripe called upon me, in a chariot bought with my money, and loaded with trinkets that I had in my day of affluence lavished on her. Those days were now over, and there was little hope that they would ever return. She was not able to withstand the temptation of ten pounds that Talon the bailiff offered her, but brought him into my apartment disguised in a livery; and taking my sword to the window, under pretence of admiring the workmanship, beckoned him to seize me.

“ Delay would have been expensive without use, as the debt was too considerable for payment or bail; I, therefore, suffered myself to be immediately conducted to jail.

*Vestibulum ante ipsum primisque in faucibus Orci,
Luctus et ultrices posuere cubilia curæ;
Pallentesque habitant morbi, tristisque senectus,
Et metus, et malesuada fames, et turpis egestas.*

VIRGIL.

Just in the gate and in the jaws of hell,
Revengeful cares, and sullen sorrows dwell;
And pale diseases, and repining age;
Want, fear, and famine's unresisted rage.

DRYDEN.

“ Confinement of any kind is dreadful; a prison is sometimes able to shock those who endure it in

a good cause: let your imagination, therefore, acquaint you with what I have not words to express, and conceive, if possible, the horrors of imprisonment attended with reproach and ignominy, of involuntary association with the refuse of mankind, with wretches who were before too abandoned for society, but being now freed from shame or fear, are hourly improving their vices by consorting with each other.

“There are, however, a few whom, like myself, imprisonment has rather mortified than hardened: with these only I converse; and of these you may, perhaps, hereafter receive some account from

T. “Your humble servant,
“MISARGYRUS.”

No. 42. SATURDAY, MARCH 31, 1753.

— *Sua cuique Deus fit dira Cupido.* VIRG.

Our lusts are Gods, and what they will is fate.

I HAD the misfortune, some time ago, to be in company where a gentleman, who has the honour to be a principal speaker at a disputing society of the first class, was expected. Till this person came in the conversation was carried on with the cheerful easy negligence of sensible good humour: but we soon discovered that his discourse was a perpetual effort to betray the company into attempts to prove self-evident propositions; a practice in which he seems to have followed the example of that deep philosopher, who denied motion, “because,” as he said, “a body must move either where it is, or where it is not; and both suppositions are equally absurd.”

His attempt, however, was totally unsuccessful; till at last he affirmed, that a man had no more power over his own actions than a clock; and that the motions of the human machine were determined by irresistible propensities, as a clock is kept going by a weight. This proposition was answered with a loud laugh; every one treated it as an absurdity which it was impossible to believe; and, to expose him to the ridicule of the company, he was desired to prove what he had advanced, as a fit punishment of his design to engage others to prove the contrary, which, though for a different reason, was yet equally ridiculous. After a long harangue, in which he re-tailed all the sophistry that he remembered, and much more than he understood, he had the mortification to find that he had made no proselyte, nor was yet become of sufficient consequence to provoke an antagonist.

I sat silent; and as I was indulging my speculation on the scene which chance had exhibited before me, I recollected several incidents which convinced me that most of the persons who were present had lately professed the opinion which they now opposed; and acted upon that very principle which they derided as absurd, and appeared to detest as impious.

The company consisted of Mr. Traffic, a wealthy merchant; Mr. Courtly, a commissioner of a public office; Mr. Gay, a gentleman in whose conversation there is a higher strain of pleasantry and humour than in any other person of my acquaintance; and Myrtilla, the wife of our friend, at whose house we were assembled to dine, and who, during this interval, was engaged by some unexpected business in another room.

Those incidents which I then recollected, I will now relate: nor can any of the persons whom I

have thus ventured to name be justly offended, because that which is declared not to be the effect of choice cannot be considered as the object of censure.

With Mr. Traffic I had contracted an intimacy in our younger days, which, notwithstanding the disparity of our fortune, has continued till now. We had both been long acquainted with a gentleman, who, though his extensive trade had contributed to enrich his country, was himself, by sudden and inevitable losses, become poor: his credit, however, was still good; and, by the risk of a certain sum, it was still possible to retrieve his fortune. With this gentleman we had spent many a social hour; we had habitually drank his health when he was absent, and always expressed our sentiments of his merit in the highest terms. In this exigency, therefore, he applied to me, and communicated the secret of his distress; a secret which is always concealed by a generous mind till it is extorted by torture that can no longer be borne; he knew my circumstances too well to expect the sum that he wanted from my purse: but he requested that I would, to save him from the pain and confusion of such a conversation, communicate his request, and a true state of his affairs, to Mr. Traffic: "for," says he, "though I could raise double the sum upon my own personal security, yet I would no more borrow of a man, without acquainting him at what risk he lends, than I would solicit the insurance of a ship at a common premium, when I knew, by private intelligence, that she could swim no longer than every pump was at work."

I undertook this business with the utmost confidence of success. Mr. Traffic heard the account of our friend's misfortunes with great appearance of concern; "he warmly commended his integrity,

and lamented the precarious situation of a trader, whom economy and diligence cannot secure from calamities, which are brought upon others only by profusion and riot: but as to the money, he said, that I could not expect him to venture it without security: that my friend himself could not wonder that his request was refused, a request with which, indeed," said he, "I cannot possibly comply."—Whatever may be thought of the free agency of myself and my friend, which Mr. Traffic had made no scruple to deny in a very interesting particular: I believe every one will readily admit, that Mr. Traffic was neither free in speculation nor fact; for he can be little better than a machine actuated by avarice, who had not power to spare one thousand pounds from two hundred times the sum, to prevent the immediate ruin of a man, in whose behalf he had been so often liberal of praise, with whom his social enjoyments had been so long connected, and for whose misfortunes he was sensibly touched.

Soon after this disappointment my unhappy friend became a bankrupt, and applied to me once more to solicit Mr. Courtly for a place in his office. By Mr. Courtly I was received with great friendship; he was much affected with the distresses of my friend; he generously gave me a bank note, which he requested me to apply to his immediate relief in such a manner as would least wound his delicacy; and promised that the first vacancy he should be provided for: but when the vacancy happened, of which I had the earliest intelligence, he told me, with evident compunction and distress, "that he could not possibly fulfil his promise, for that a very great man had recommended one of his domestics, whose solicitation for that reason it was not in his power to refuse." This gentleman, therefore, had also professed himself a machine; and in-

deed he appears to have been no less the instrument of ambition, than Mr. Traffic of avarice.

Mr. Gay, the wit, besides that he has very much the air of a free agent, is a man of deep penetration, great delicacy, and strong compassion: but, in direct opposition to all these great and good qualities, he is continually entangled in difficulties, and precipitated not only into indecency and unkindness, but impiety, by his love of ridicule. I remembered that I had lately expostulated with him about this strange perversion of his abilities, in these terms,—“ Dear Charles, it amazes me that you should rather affect the character of a merry fellow than a wise man; that you should mortify a friend, whom you not only love but esteem; wantonly mangle a character which you reverence, betray a secret, violate truth, and sport with the doctrines and the practice of a religion which you believe, merely for the pleasure of being laughed at.” I remember too, that when he had heard me out, he shrugged up his shoulders, and, greatly extending the longitudinal dimensions of his countenance, “ All this,” said he, “ is very true; but if I was to be hanged, I could not help it.” Here was another declaration in favour of fatality. Poor Gay professes himself a slave rather to vanity than to vice, and patiently submits to the most ridiculous drudgery without one struggle for freedom.

Of the lady I am unwilling to speak with equal plainness; but I hope Myrtila will allow me to plead an irresistible impulse, when she reflects that I have heard her lament that she is herself urged by an irresistible impulse to play. I remembered that I had, at the request of my friend, taken an opportunity when we were alone, indirectly to represent the pernicious consequences of indulging so preposterous an inclination. She perceived my design,

and immediately accused herself with an honest sensibility that burst into tears; but at the time told me, "that she was no more able to refrain from cards than to fly:" and a few nights afterwards I observed her chairmen waiting at the door of a great lady, who seldom sees company but on a Sunday, and then has always the happiness of engaging a brilliant assembly at cards.

After I had recollected these incidents, I looked with less contempt upon our Necessitarian; and to confess a truth, with less esteem upon his present opponents. I took for granted, that this gentleman's opinion proceeded from a consciousness that he was himself the slave of some or all of these vices and follies; and that he was prompted by something like benevolence, to communicate to others a discovery, by which alone he had been able to quiet his own mind, and to regard himself rather as an object of pity than contempt. And, indeed, no man, without great incongruity, can affirm that he has powers which he does not exert, when to exert them is evidently his highest interest; nor should he be permitted to arrogate the dignity of a free agent, who has once professed himself to be the mere instrument of necessity.

While I was making these reflections the husband of Myrtilla came in; and, to atone for any dishonour which custom or prejudice may suppose to be reflected upon him by the unhappy fatality of his wife, I shall refer to him, as an incontestable proof, that though there are some who have sold themselves to do evil, and become the bondmen of iniquity, yet there are others who preserve the birthright of beings that are placed but a little lower than the angels; and who may, without reproach, deny the doctrine of necessity, by which they are degraded into an equality with brutes that perish.

I acknowledge, indeed, that my friend has motives from which he acts; but his motives receive their force from reason illuminated by revelation, and conscience invigorated by hope. I acknowledge, too, that he is under subjection to a master; but let it be remembered, that it is to him only, "whose service is perfect freedom."

No. 43. TUESDAY, APRIL 3, 1753.

Mobilitate viget.———

VIRG.

Its life is motion.

"TO THE ADVENTURER.

"SIR,

March 12, 1753.

"THE adulteration of the copper coin, as it is highly pernicious to trade in general, so it more immediately affects the itinerate branches of it.—Among these, at present, are to be found the only circulators of base metal; and, perhaps, the only dealers who are obliged to take in payment such counterfeits as will find a currency no where else: and yet they are not allowed to raise the price of their commodities, though they are abridged of so considerable a portion of their profits.

"A Tyburn execution, a duel, a most terrible fire, or a horrid, barbarous, bloody, cruel, and inhuman murder, was wont to bring in vast revenues to the lower class of pamphleteers, who get their livelihood by vending those diurnal records publicly in the streets; but since halfpence have been valued at no more than fivepence the pound weight,

these occasional pieces will hardly answer the expenses of printing and paper; and the servant maid, who used to indulge her taste of polite literature, by purchasing fifty new playhouse songs, or a whole poetical sheet of the Yorkshire garland or Gloucestershire tragedy for a halfpenny, can now scarcely procure more than one single slip of "I love Sue, or the Lover's Complaint."

"It is also observable, that the park no longer echoes with the shrill cry of 'Toothpicks! Take you six, your honour, for a halfpenny,' as it did when halfpence were halfpence worth. The vender contents herself with silently presenting her little portable shop; and guards against the rapacity of the buyer, by exhibiting a very small parcel of her wares.

"But the greatest sufferers are undoubtedly the numerous fraternity of beggars; for, as things are circumstanced, it would be almost as profitable to work as to beg, were it not that many more are now induced to deal out their charity in what is of no other use to themselves, in the hope of receiving sevenfold in return. Indeed, since the usual donation has been so much lessened in its value, the beggars have been observed to be more vociferous and importunate. One of these orators, who takes his stand at Spring Gardens, now enforces his piteous complaint, with 'Good Christians, one *good* halfpenny to the stone blind!' and another, who tells you he has lost the use of his precious limbs, addresses your compassion by showing a bad halfpenny, and declaring that he is ready to perish with hunger, having tried it in vain at twenty-three places to buy a bit of bread. Farthings, we are told, were formerly called in by the beggars, as they threatened the ruin of their community. I should not wonder, therefore, if this public-spirited

people were also to put a stop to the circulation of bad halfpence, by melting them down from time to time as they come into their hands. The experiment is worth making; and I am assured that, for some end or other, orders will be issued out from the king of the beggars to bring all their adulterated copper to their mint in the Borough, or their foundery in Moorfields.

“ I was led to the consideration of this subject by some halfpence I had just received in change: among which one in particular attracted my regard, that seemed once to have borne the profile of King William, now scarcely visible, as it was very much battered, and besides other marks of ill usage had a hole through the middle. As it happened to be the evening of a day of some fatigue, my reflections did not much interrupt my propensity to sleep, and I insensibly fell into a kind of half slumber; when to my imagination the halfpenny which then laid before me upon the table, erected itself upon its rim, and from the royal lips stamped on its surface articulately uttered the following narration :

“ ‘ Sir! I shall not pretend to conceal from you the illegitimacy of my birth, or the baseness of my extraction; and though I seem to bear the venerable marks of old age, I received my being at Birmingham not six months ago. From thence I was transported, with many of my brethren of different dates, characters, and configuration, to a Jew pedlar in Duke’s Place, who paid for us in specie scarce a fifth part of our nominal and extrinsic value. We were soon after separately disposed of, at a more moderate profit, to coffee-houses, chop-houses, chandler-shops, and gin-shops.

“ ‘ I had not been long in the world, before an ingenious transmuter of metals laid violent hands on me; and observing my thin shape and flat surface,

by the help of a little quicksilver exalted me into a shilling. Use, however, soon degraded me again to my native low station; and I unfortunately fell into the possession of an urchin just breeched, who received me as a Christmas box of his godmother.

“ ‘ A love of money is ridiculously instilled into children so early that before they can possibly comprehend the use of it, they consider it as of great value: I lost, therefore, the very essence of my being, in the custody of this hopeful disciple of avarice and folly; and was kept only to be looked at and admired; but a bigger boy after a while snatched me from him, and released me from my confinement.

“ ‘ I now underwent various hardships among his playfellows, and was kicked about, hustled, tossed up, and chucked into holes; which very much battered and impaired me; but I suffered most by the pegging of tops, the marks of which I have borne about me to this day. I was in this state the unwitting cause of rapacity, strife, envy, rancour, malice, and revenge, among the little apes of mankind; and became the object and the nurse of those passions which disgrace human nature, while I appeared only to engage children in innocent pastimes. At length, I was dismissed from their service, by a throw with a barrow-woman for an orange.

“ ‘ From her, it is natural to conclude, I posted to the gin-shop; where, indeed, it is probable I should have immediately gone, if her husband a foot soldier, had not wrested me from her, at the expense of a bloody nose, black eye, scratched face, and torn regimentals. By him I was carried to the Mall in St. James’s Park; where—I am ashamed to tell how I parted from him—Let it suffice that I was soon after safely deposited in a night cellar.

“ ‘ From hence I got into the coat pocket of a

blood, and remained there with several of my brethren for some days unnoticed. But one evening, as he was reeling home from the tavern, he jerked a whole handful of us through a sash window into the dining-room of a tradesman, who he remembered had been so unmannerly to him, the day before, as to desire payment of his bill. We reposed in soft ease on a fine Turkey carpet till the next morning, when the maid swept us up; and some of us were allotted to purchase tea, some to buy snuff, and I myself was immediately trucked away at the door for the Sweatheart's Delight.

“ ‘It is not my design to enumerate every little accident that has befallen me, or to dwell upon trivial and indifferent circumstances, as is the practice of those important egotists who write narratives, memoirs, and travels. As useless to the community as my single self may appear to be, I have been the instrument of much good and evil in the intercourse of mankind: I have contributed no small sum to the revenues of the crown, by my share in each newspaper; and in the consumption of tobacco, spirituous liquors, and other taxable commodities. If I have encouraged debauchery, or supported extravagance, I have also rewarded the labours of industry, and relieved the necessities of indigence. The poor acknowledge me as their constant friend; and the rich, though they affect to slight me, and treat me with contempt, are often reduced by their follies to distresses which it is even in my power to relieve.

“ ‘The present exact scrutiny into our constitution has, indeed, very much obstructed and embarrassed my travels; though I could not but rejoice in my condition last Tuesday, as I was debarred having any share in maiming, bruising, and destroying the innocent victims of vulgar barbarity: I was happy

in being confined to the mock counters with feathers and stuffed leather; a childish sport, rightly calculated to initiate tender minds in arts of cruelty, and prepare them for the exercise of inhumanity on helpless animals!

“ ‘I shall conclude, sir, with informing you by what means I came to you in the condition you see. A choice spirit, a member of the Kill-Care Club, broke a linkboy’s pate with me last night, as a reward for lighting him across the kennel. The lad wasted half his tar flambeau in looking for me; but I escaped his search, being lodged snugly against a post. This morning a parish girl picked me up, and carried me with raptures to the next baker’s shop, to purchase a roll. The master, who was churchwarden, examined me with great attention, and then gruffly threatened her with Bridewell for putting off bad money, knocked a nail through my middle, and fastened me to the counter: but the moment the poor hungry child was gone, he whipped me up again, and sending me away with others in charge to the next customer, gave me this opportunity of relating my adventures to you.’

“ ‘When I awaked, I found myself so much invigorated by my nap, that I immediately wrote down the strange story which I had just heard; and as it is not totally destitute of use and entertainment, I have sent it to you, that by means of your paper it may be communicated to the public.

A.

“ I am, sir,

“ Your humble servant,

“ TIM. TURNPENNY.”

No. 44. SATURDAY, APRIL 7, 1753.

*Arcanum neque tu scrutaberis ullius unquam ;
Commissumque leges, et vino tortus, et irá.* HOR.

Strive not
Your patron's bosom to explore ;
And let not wine or anger wrest
The' intrusted secret from your breast. FRANCIS.

I OWE the following paper to an unknown correspondent, who sent it to Mr. Payne a few days ago, directed to the *Adventurer*. As I have no objection to the general principles upon which it is written, I have taken the first opportunity to communicate it to the public: the subject is unquestionably of great importance; and as I think it is far from being exhausted, it may possibly produce another incubration.

Amongst all the beauties and excellences of the ancient writers, of which I profess myself an admirer, there are none which strike me with more veneration than the precepts they have delivered to us for our conduct in society. The fables of the poets, and the narrations of the historians, amaze and delight us with their respective qualifications; but we feel ourselves particularly concerned, when a moral virtue, or a social obligation, is set before us, the practice of which is our indispensable duty: and, perhaps, we are more ready to observe these instructions, or at least acquiesce sooner in the propriety of them, as the authority of the teacher is unquestionable, the address not particularly confined or leveled, and the censure consequently less dogmatical.

Of all the virtues which the ancients possessed,

the zeal and fidelity of their friendships appear to me as the highest distinctions of their characters. Private persons and particular affinities amongst them have been long celebrated and admired: and if we examine their conduct as companions, we shall find that the rites of their religion were not more sacred, more strongly ratified, or more severely preserved than their laws of society.

The table of friendship, and the altar of sacrifice, were equally uncontaminated: the mysteries of Bacchus were enveloped with as many leaves as those of Ceres; and profanation of either deity excluded the offenders from the assemblies of men; the revealer was judged accursed, and impiety was thought to accompany his steps.

Without inveighing against the practice of the present times, or comparing it with that of the past, I shall only remark, that if we cannot meet together upon the honest principles of social beings, there is reason to fear that we are placed in the most unfortunate and lamentable era since the creation of mankind. It is not the increase of vices inseparable from humanity that alarms us, the riots of the licentious, or the outrages of the profligate; but it is the absence of that integrity, the neglect of that virtue, the contempt of that honour, which, by connecting individuals, formed society, and without which society can no longer subsist.

Few men are calculated for that close connexion which we distinguish by the appellation of friendship; and we well know the difference between a friend and an acquaintance: the acquaintance is in a post of progression; and after having passed through a course of proper experience, and given sufficient evidence of his merit, takes a new title, and ranks himself higher. He must now be considered as in a place of consequence; in which all the ornaments of our nature are necessary to sup-

port him. But the great requisites, those without which all others are useless, are fidelity and taciturnity. He must not only be superior to loquacious imbecility, he must be well able to repress the attacks of curiosity, and to resist those powerful engines that will be employed against him, wine and resentment. Such are the powers that he must constantly exert, after a trust is reposed in him: and that he may not overload himself, let him not add to his charge, by his own inquiries; let it be a devolved, not an acquired commission. Thus accounted,

———*Sub iisdem*
Sit trabibus, fragilemque mecum
Solvat Phaselon.

———They, who mysteries reveal,
 Beneath my roof shall never live,
 Shall never hoist with me the doubtful sail, FRANCIS.

There are as few instigations in this country to a breach of confidence as sincerity can rejoice under. The betrayer is for ever shut out from the ways of men, and his discoveries are deemed the effects of malice. We wisely imagine, he must be actuated by other motives than the promulgation of truth; and we receive his evidence, however we may use it with contempt. Political exigences may require a ready reception of such private advices; but though the necessities of government admit the intelligence, the wisdom of it but rarely encourages the intelligencer. There is no name so odious to us as that of an informer. The very alarm in our streets at the approach of one is a sufficient proof of the general abhorrence of this character.

Since these are the consequential conditions upon which men acquire this denomination, it may be asked, what are the inducements to the treachery. I do not suppose it always proceeds from the bad

ness of the mind; and, indeed, I think it is impossible that it should: weakness discovers what malignity propagates; till at last, confirmation is required, with all the solemnity of proof, from the first author of the report; who only designed to gratify his own loquacity, or the importunity of his companion. An idle vanity inclines us to enumerate our parties of mirth and friendship; and we believe our importance is increased by a recapitulation of the discourse of which we were such distinguished sharers: and to show that we were esteemed fit to be entrusted with affairs of great concern and privacy, we notably give in our detail of them.

There is, besides, a very general inclination amongst us to hear a secret, to whomsoever it relates, known or unknown to us, of whatever import, serious or trifling, so it be but a secret: the delight of telling it, and of hearing it, are nearly proportionate and equal. The possessor of the valuable treasure appears indeed rather to have the advantage; and he seems to claim his superiority. I have discovered at once in a large company, by an air and deportment that is assumed upon such occasions, who it is that is conscious of this happy charge: he appears restless and full of doubt for a considerable time; has frequent consultations with himself, like a bee undetermined where to settle in a variety of sweets; till at last, one happy ear attracts him more forcibly than the rest, and there he fixes; "stealing and giving odours."

In a little time it becomes a matter of great amazement that the whole town is as well acquainted with the story as the two who were so busily engaged; and the consternation is greater, as each reporter is confident that he only communicated it to one person. "A report," says Strada, "thus transmitted from one to one, is like a drop of water at the top of a house; it descends but from

tile to tile, yet at last makes its way to the gutter, and then is involved in the general stream." And if I may add to the comparison, the drop of water, after its progress through all the channels of the streets, it is not more contaminated with filth and dirt than a simple story after it has passed through the mouths of a few modern talebearers.

No. 45. TUESDAY, APRIL 10, 1753.

*Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.*

LUCAN.

No faith of partnership dominion owns;
Still discord hovers o'er divided thrones.

It is well known, that many things appear plausible in speculation, which can never be reduced to practice; and that of the numberless projects that have flattered mankind with theoretical speciousness, few have served any other purpose than to show the ingenuity of their contrivers. A voyage to the moon, however romantic and absurd the scheme may now appear, since the properties of air have been better understood, seemed highly probable to many of the aspiring wits in the last century, who began to dote upon their glossy plumes, and fluttered with impatience for the hour of their departure:

*Pereant vestigia mille
Ante fugam, absentemque ferit gravis ungula campum.*

Hills, vales, and floods appear already cross'd;
And, ere he starts, a thousand steps are lost. POPE.

Among the fallacies which only experience can detect, there are some, of which scarcely experience itself can destroy the influence; some which, by a captivating show of indubitable certainty, are per-

petually gaining upon the human mind; and which, though every trial ends in disappointment, obtain new credit as the sense of miscarriage wears gradually away, persuade us to try again what we have tried already, and expose us by the same failure to double vexation.

Of this tempting, this delusive kind is the expectation of great performances by confederated strength. The speculatist, when he has carefully observed how much may be performed by a single hand, calculates by a very easy operation the force of thousands, and goes on accumulating power till resistance vanishes before it; then rejoices in the success of his new scheme, and wonders at the folly or idleness of former ages, who have lived in want of what might so readily be procured, and suffered themselves to be debarred from happiness by obstacles which one united effort would have so easily surmounted.

But this gigantic phantom of collective power vanishes at once into air and emptiness at the first attempt to put it into action. The different apprehensions, the discordant passions, the jarring interests of men, will scarcely permit that many should unite in one undertaking.

Of a great and complicated design, some will never be brought to discern the end; and of the several means by which it may be accomplished, the choice will be a perpetual subject of debate, as every man is swayed in his determination by his own knowledge or convenience. In a long series of action, some will languish with fatigue, and some be drawn off by present gratifications; some will loiter because others labour, and some will cease to labour because others loiter; and if once they come within prospect of success and profit, some will be greedy and others envious: some will undertake

more than they can perform, to enlarge their claims of advantage; some will perform less than they undertake, lest their labours should chiefly turn to the benefit of others.

The history of mankind informs us that a single power is very seldom broken by a confederacy. States of different interests, and aspects malevolent to each other, may be united for a time by common distress; and in the ardour of self-preservation fall unanimously upon an enemy, by whom they are all equally endangered. But if their first attack can be withstood, time will never fail to dissolve their union: success and miscarriage will be equally destructive: after the conquest of a province, they will quarrel in the division; after the loss of a battle, all will be endeavouring to secure themselves by abandoning the rest.

From the impossibility of confining numbers to the constant and uniform prosecution of a common interest arises the difficulty of securing subjects against the encroachment of governors. Power is always gradually stealing away from the many to the few, because the few are more vigilant and consistent; it still contracts to a smaller number, till in time it centres in a single person.

Thus all the forms of government instituted among mankind perpetually tend towards monarchy; and power, however diffused through the whole community, is, by negligence or corruption, commotion or distress, reposed at last in the chief magistrate.

“There never appear,” says Swift, “more than five or six men of genius in an age; but if they were united, the world could not stand before them.” It is happy, therefore, for mankind, that of this union there is no probability. As men take in a wider compass of intellectual survey, they are more likely to choose different objects of pursuit; as they see

more ways to the same end, they will be less easily persuaded to travel together; as each is better qualified to form an independent scheme of private greatness, he will reject with greater obstinacy the project of another; as each is more able to distinguish himself at the head of a party, he will less readily be made a follower or an associate.

The reigning philosophy informs us that the vast bodies which constitute the universe are regulated, in their progress through the etherial spaces, by the perpetual agency of contrary forces; by one of which, they are restrained from deserting their orbits, and losing themselves in the immensity of Heaven; and held off by the other from rushing together, and clustering round their centre with everlasting cohesion.

The same contrariety of impulse may be perhaps discovered in the motions of men; we are formed for society, not for combination; we are equally unqualified to live in a close connection with our fellow beings, and in total separation from them; we are attracted towards each other by general sympathy, but kept back from contact by private interests.

Some philosophers have been foolish enough to imagine that improvements might be made in the system of the universe, by a different arrangement of the orbs of Heaven; and politicians, equally ignorant and equally presumptuous, may easily be led to suppose that the happiness of our world would be promoted by a different tendency of the human mind. It appears, indeed, to a slight and superficial observer, that many things, impracticable in our present state, might be easily effected, if mankind were better disposed to union and cooperation: but a little reflection will discover that if confederacies were easily formed, they would lose their efficacy, since numbers would be opposed to num-

bers, and unanimity to unanimity; and instead of the present petty competitions of individuals or single families, multitudes would be supplanting multitudes, and thousands plotting against thousands.

There is no class of the human species, of which the union seems to have been more expected than of the learned: the rest of the world have almost always agreed to shut scholars up together in colleges and cloisters; surely not without hope that they would look for that happiness in concord, which they were debarred from finding in variety; and that such conjunctions of intellect would recompense the munificence of founders and patrons, by performances above the reach of any single mind.

But Discord, who found means to roll her apple into the banqueting chamber of the goddesses, has had the address to scatter her laurels in the seminaries of learning. The friendship of students and of beauties is for the most part equally sincere and equally durable; as both depend for happiness on the regard of others, on that of which the value arises merely from comparison, they are both exposed to perpetual jealousies, and both incessantly employed in schemes to intercept the praises of each other.

I am, however, far from intending to inculcate that this confinement of the studious to studious companions has been wholly without advantage to the public: neighbourhood, where it does not conciliate friendship, incites competition; and he that would contentedly rest in a lower degree of excellence, where he had no rival to dread, will be urged by his impatience of inferiority to incessant endeavours after great attainments.

These stimulations of honest rivalry are, perhaps, the chief effects of academies and societies; for what-

ever be the bulk of their joint labours, every single piece is always the production of an individual that owes nothing to his colleagues but the contagion of diligence, a resolution to write because the rest are writing, and the scorn of obscurity while the rest are illustrious.

T.

No. 46. SATURDAY, APRIL 14, 1753.

Μίσω μνημονα Συμποτην.

PROV. GR.

Far from my table be the tell-tale guest.

It has been remarked, that men are generally kind in proportion as they are happy; and it is said even of the devil, that he is good-humoured when he is pleased. Every act, therefore, by which another is injured, from whatever motive, contracts more guilt and expresses greater malignity if it is committed in those seasons which are set apart to pleasantry and good-humour, and brightened with enjoyments peculiar to rational and social beings.

Detraction is among those vices which the most languid virtue has sufficient force to prevent; because, by detraction, that is not gained which is taken away: "he who filches from me my good name," says Shakspeare, "enriches not himself, but makes me poor indeed:" as nothing, therefore, degrades human nature more than detraction, nothing more disgraces conversation. The detractor, as he is the lowest moral character, reflects greater dishonour upon his company than the hangman; and he whose disposition is a scandal to his species shall be more diligently avoided than he who is scandalous only by his office.

But for this practice, however vile, some have dared to apologize, by contending that the report, by which they injured an absent character, was true: this, however, amounts to no more than that they have not complicated malice with falsehood, and that there is some difference between detraction and slander. To relate all the ill that is true of the best man in the world would probably render him the object of suspicion and distrust: and if this practice was universal, mutual confidence and esteem, the comforts of society, and the endearments of friendship, would be at an end.

There is something unspeakably more hateful in those species of villany by which the law is evaded than in those by which it is violated and defied. Courage has sometimes preserved rapacity from abhorrence, as beauty has been thought to apologize for prostitution; but the injustice of cowardice is universally abhorred, and like the lewdness of deformity has no advocate. Thus hateful are the wretches who detract with caution; and while they perpetrate the wrong, are solicitous to avoid the reproach: they do not say that Chloe forfeited her honour to Lysander; but they say that such a report has been spread, they know not how true. Those who propagate these reports frequently invent them; and it is no breach of charity to suppose this to be always the case; because no man who spreads detraction would have scrupled to produce it: and he who should diffuse poison in a brook would scarce be acquitted of a malicious design, though he should allege that he received it of another who is doing the same elsewhere.

Whatever is incompatible with the highest dignity of our nature should indeed be excluded from our conversation: as companions, not only that which we owe to ourselves, but to others, is required of

us; and they who can indulge any vice in the presence of each other, are become obdurate in guilt, and insensible to infamy.

Reverence thyself, is one of the sublime precepts of that amiable philosopher whose humanity alone was an incontestable proof of the dignity of his mind. Pythagoras, in his idea of virtue, comprehended intellectual purity; and he supposed, that by him who revered himself, those thoughts would be suppressed by which a being capable of virtue is degraded: this divine precept evidently presupposes a reverence of others, by which men are restrained from more gross immoralities; and with which he hoped a reverence of self would also cooperate as an auxiliary motive.

The great Duke of Marlborough, who was perhaps the most accomplished gentleman of his age, would never suffer any approaches to obscenity in his presence; and it was said by the late Lord Cobham, that he did not reprove it as an immorality in the speaker, but resented it as an indignity to himself; and it is evident, that to speak evil of the absent, to utter lewdness, blasphemy, or treason, must degrade not only him who speaks, but those who hear; for surely that dignity of character which a man ought always to sustain is in danger when he is made the confidant of treachery, detraction, impiety, or lust: for he, who in conversation displays his own vices, imputes them; as he who boasts to another of a robbery presupposes that he is a thief.

It should be a general rule, never to utter any thing in conversation which would justly dishonour us if it should be reported to the world: if this rule could be always kept, we should be secure in our own innocence against the craft of knaves and parasites, the stratagems of cunning, and the vigilance of envy.

But after all the bounty of nature and all the labour of virtue, many imperfections will be still discerned in human beings, even by those who do not see with all the perspicacity of human wisdom: and he is guilty of the most aggravated detraction who reports the weakness of a good mind discovered in an unguarded hour; something which is rather the effect of negligence than design; rather a folly than a fault; a sally of vanity rather than an eruption of malevolence. It has, therefore, been a maxim inviolably sacred among good men, never to disclose the secrets of private conversation; a maxim, which though it seems to arise from the breach of some others, does yet imply that general rectitude which is produced by a consciousness of virtuous dignity, and a regard to that reverence which is due to ourselves and others: for to conceal any immoral purpose, which to disclose is to disappoint; any crime, which to hide is to countenance; or any character, which to avoid is to be safe; as it is incompatible with virtue, and injurious to society, can be a law only among those who are enemies to both.

Among such, indeed, it is a law which there is some degree of obligation to fulfill; and the secrets even of their conversation are, perhaps, seldom disclosed without an aggravation of their guilt; it is the interest of society, that the veil of taciturnity should be drawn over the mysteries of drunkenness and lewdness; and to hide even the machinations of envy, ambition, or revenge, if they happen to mingle in these orgies among the rites of Bacchus, seems to be the duty of the initiated, though not of the profane.

If he who has associated with robbers, who has reposed and accepted a trust, and whose guilt is a pledge of his fidelity, should betray his associates for hire; if he is urged to secure himself, by the

anxiety of suspicion, or the terrors of cowardice, or to punish others by the importunity of resentment and revenge; though the public receives benefit from his conduct, and may think it expedient to reward him, yet he has only added to every other species of guilt, that of treachery to his friends: he has demonstrated that he is so destitute of virtue as not to possess even those vices which resemble it; and that he ought to be cut off as totally unfit for human society, but that as poison is an antidote to poison, his crimes are a security against the crimes of others.

It is, however, true, that if such an offender is stung with remorse, if he feels the force of higher obligations than those of an iniquitous compact, and if urged by a desire to atone for the injury which he has done to society, he gives in his information, and delivers up his associates, with whatever reluctance, to the laws; by this sacrifice he ratifies his repentance, he becomes again the friend of his country, and deserves not only protection but esteem: for the same action may be either virtuous or vicious, and may deserve either honour or infamy, as it may be performed upon different principles; and indeed no action can be morally classed or estimated without some knowledge of the motive by which it is produced.

But as there is seldom any other clue to the motives of particular actions than the general tenor of his life by whom they are performed; and as the lives of those who serve their country by bringing its enemies to punishment are commonly flagitious to the highest degree; the ideas of this service and the most sordid villany are so connected that they always recur together: if only this part of a character is known, we immediately infer that the whole is infamous; and it is, therefore, no wonder,

that the name by which it is expressed, especially when it is used to denominate a profession, should be odious; or that a good man should not always have sufficient fortitude to strike away the mask of dissimulation, and direct the sword of justice.

But whatever may be thought of those who discharge their obligations to the public by treachery to their companions; it cannot be pretended, that he, to whom an immoral design is communicated by inadvertence or mistake, is under any private obligation to conceal it: the charge which devolves upon him he must instantly renounce: for while he hesitates his virtue is suspended: and he who communicates such design to another, not by inadvertence or mistake, but upon presumption of concurrence, commits an outrage upon his honour and defies his resentment.

Let none, therefore, be encouraged to profane the rites of conversation, much less of friendship, by supposing there is any law which ought to restrain the indignation of virtue, or deter repentance from reparation.

END OF VOL. I.

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